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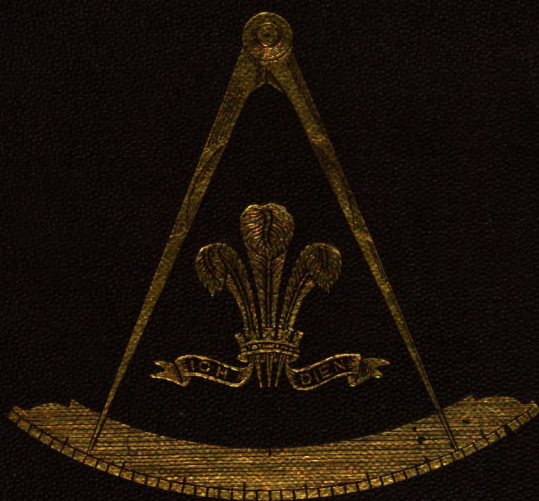
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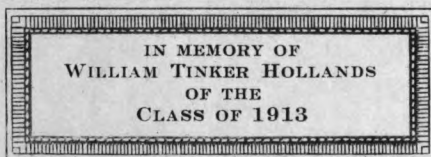
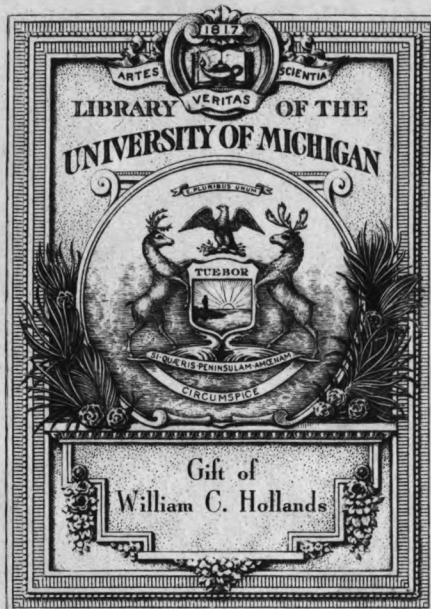
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pv William C. Hollands



THE CONSTITUTIONS OF THE
FREE MASONS.



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THE OLD CONSTITUTIONS

BELONGING TO THE
ANCIENT AND HONOURABLE SOCIETY OF
FREE AND ACCEPTED MASONS OF
ENGLAND AND IRELAND.

FOUR REPRINTS OF THE FIRST EDITIONS PUBLISHED IN LONDON,
1722, 1723, MS. 1726, DUBLIN, 1730.

EDITED BY THE
REV. JOHN EDMUND COX, D.D., F.S.A.

VICAR OF ST. HELEN'S, BISHOPSGATE; PAST GRAND CHAPLAIN OF
THE UNITED GRAND LODGE OF ENGLAND,
ETC. ETC.

WITH TWO FRONTISPIECES REPRODUCED IN FACSIMILE BY THE
WOODBURY PROCESS, AND FACSIMILE WOODCUTS.



LONDON:

BRO. RICHARD SPENCER,
MASONIC PUBLISHER, 26, GREAT QUEEN STREET,
OPPOSITE FREEMASONS' HALL.

1871.

CHISWICK PRESS :—PRINTED BY WHITTINGHAM AND WILKINS,
TOOKS COURT, CHANCERY LANE.



TO
H. R. H. ALBERT EDWARD, PRINCE OF WALES,
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,
ETC. ETC. ETC. ETC.

AND M. W. PAST GRAND MASTER OF THE UNITED GRAND
LODGE OF ANCIENT FREE AND ACCEPTED
MASONS OF ENGLAND,

This Reprint of the "Old Constitutions"

BELONGING TO THAT VENERABLE AND HONORABLE SOCIETY

IS

(BY HIS MOST GRACIOUS PERMISSION)

DEDICATED WITH PROFOUND RESPECT BY HIS ROYAL HIGHNESS'

MOST DEVOTED HUMBLE SERVANT,

JOHN EDMUND COX, D.D., F.S.A.,

P. G. C. OF THE UNITED G. L. OF ENGLAND,

ETC. ETC. ETC.

1st July, 1871.

Stacks
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EDITOR'S PREFACE.

TO no small portion of the outer world the present edition of the earliest originally printed and engraved "Constitutions of English Freemasonry," will, doubtless, possess an interest in an antiquarian point of view. To the "initiated," however, they will be of far higher importance, inasmuch as whilst they will be found to set forth certain peculiarities which have a hidden meaning, not to be understood by any but themselves, they will proclaim what Freemasonry really is—a noble institution founded upon principles of the most profound loyalty to the Crown, the inculcation of the most earnest adherence to the grand rules of morality and virtue, and also upon the firmest basis of "brotherly love, relief, and truth."

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In all probability, however, to not a few even of the Brethren, the contents of the reprints of this volume may cause some surprise, inasmuch as although "Antiquity's Pride" has always been claimed as "on the side" of "the landmarks of the Order," the chief causes for its being so are seldom thought of, and, especially in the present age, but too rarely regarded. At a period like the present, when very little that is time-honoured, by reason of its ancient constitution or lengthened maintenance, is regarded either with favour or consideration, it will scarcely be expected that much credence will be given by the "non-initiated" to the traditional statements which these reprints were intended to reveal, so far as it is admissible for other persons than the "initiated" to be informed concerning "the secret arts and hidden mysteries" of the Craft. But, it may naturally be hoped, that an interest will be universally revived amongst its members by their re-publication, and that a large number of Freemasons will at once admit and maintain that the reasons assigned are both positive and valid as to the lengthened and preserved existence of the Craft from the earliest ages. That there is an entire absence of myth in

the "History of Freemasons," &c., as prefixed to each of the "Constitutions" included in this volume, is by no means to be supposed, and much less to be insisted upon. Yet the very earnestness with which the details of that "History" are related, claim for them a consideration of the highest moment. That the principles of the Order are coeval with the earliest events that transpired in the world's transactions, as related in "the Volume of the Sacred Law," no one who has ever studied that "Book of Light" from a Masonic point of view will either doubt or deny. The inferences are, indeed, positive that at the period of "the great dispersion," if not earlier, those principles were existent, inasmuch as there can be little question that "the speech-confounded dwellers of the plain in the land of Shinar"¹ carried away with them to the several localities whither they were driven, "certain substituted symbols" whereby, not only in their own day, but in after ages, and even unto all time, they themselves and their descendants would be able so to make themselves known as to be recognized as Brethren, "semper, ubique, et ab omnibus." That

¹ Genesis xi. 1-9.

this method of recognition still exists is positive. Wherever the foot of man treads, or the process of exploration is carried, there similar "signs, tokens, and words;" the identical ceremonies, however they may be varied in detail; and the self-same inculcation of "level steps and upright conduct" are discovered; whilst tradition varies but in the very slightest degree from so much of those principles which our Brethren in the last century—so far as was permissible—made known by means of the documents now for the first time collected in one volume.

The circumstances immediately connected with the original publication of these "Books of Constitutions" will be found distinctly, although somewhat briefly, set out in the late Bro. William Preston's "Illustrations of Masonry" as edited, with additions and explanatory notes, by the late learned antiquarian and thoroughly well versed "master in the mystic art," the Rev. George Oliver, D.D. By these illustrations the true causes which afterwards led to the consolidation of the Northern and Southern Lodges of England in 1813 may be ascertained, no less than the circumstances under which it was deemed advisable that those

"Constitutions" should not only be reduced to writing, but printed and circulated amongst the then existing Lodges.¹ From Bro. Preston's narrative, we discover that :²

"On the 24th of June, 1721, Grand Master Payne and his wardens, with the former grand officers, and the masters and wardens of twelve lodges, met the Grand Master elect at the Queen's Arms Tavern in St. Paul's Church-yard, where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the Last Grand Lodge, several gentlemen were initiated into Masonry at the request of the duke of Montagu ; and, among the rest, Philip lord Stanhope, afterwards earl of Chesterfield. From the Queen's Arms the Grand Lodge marched in procession in their clothing to Stationers'-hall in Ludgate-street, where they were joyfully received by one hundred and fifty brethren, properly clothed. The Grand Master having made the first procession round the hall, took an affectionate leave of his brethren ; and being returned to his place, the duke of Montagu was proclaimed his successor for the ensuing year. The

¹ According to Bro. Preston, "the only distinction which the Grand Lodge in the North" at or about that time, appeared to have retained, after the revival of Masonry in the South, was in the title that was claimed, viz. "The Grand Lodge of all England," while that in the South passed only under the denomination of "the Grand Lodge of England," much after the same manner that whilst the Archbishop of Canterbury enjoys the designation of "Primate of all England" the Archbishop of York bears only that of "Primate of England."

² *Vide* pp. 165-168.

general regulations which had been compiled by Mr. Payne in 1721, and compared with the ancient records and immemorial usages of the Fraternity, were read, and met with general approbation; after which Dr. Defaguliers delivered an elegant oration on Masonry.

Soon after his election the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Defaguliers and James Anderson A.M., men of genius and education, to revise, arrange, and digest the Gothic constitutions, old charges, and general regulations. This task they faithfully executed; and at the ensuing Grand Lodge held at the Queen's Arms St. Paul's Church-yard, on the 27th of December 1721, being the festival of St. John the Evangelist, the same was presented for approbation. A committee of fourteen learned brothers was appointed to examine the manuscript, and make their report. On this occasion several very instructive lectures were delivered, and much useful information given by a few old Masons.

At a Grand Lodge held at the Fountain Tavern in the Strand, in ample form, on the 25th of March 1722, the committee reported, that they had perused the manuscript, containing the history, charges, regulations, &c. of Masonry, and, after some amendments, had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and within less than two years the Book of Constitutions appeared in print under the following title: "The Book of Constitutions of the Free-Masons: containing the History, Charges, Regulations, &c. of that Most Ancient and Right Worshipful Fraternity. For the Use of the Lodges." London, 1723.

In January 1722-3, the duke of Montagu resigned the office of Grand Master in favour of the duke of Wharton, who was very ambitious to attain it. His resignation proceeded from the motive of reconciling

the brethren to this nobleman, who had incurred their displeasure, by having convened, in opposition to the resolutions of the Grand Lodge on the 25th of March, an irregular assembly of Masons at Stationers'-hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. The duke of Wharton, sensible of the impropriety of his conduct, publicly acknowledged his error; and promising in future a strict conformity and obedience to the resolutions of the Society, he was, with the general consent of the brethren, approved as Grand Master elect for the ensuing year. His grace was regularly invested and installed on the 17th of January 1722-3 by the duke of Montagu, and congratulated by upwards of twenty-five lodges, who were present in the Grand Lodge on that occasion. The diligence and attention of the duke of Wharton to the duties of his new office soon recovered and established his reputation in the Society, and under his patronage Masonry made a considerable progress in the South of England."

In reprinting these "Ancient Constitutions," except in the instance in which they were at first engraved, the self-same form of type, &c. originally used, has been, as far as practicable, adopted, and in each case every portion of their detail is reproduced, except the words of various Masonic "anthems, songs, glees," &c., printed at the end of the 1723 and 1730 editions, which being now quite out of date, and of no importance whatever, as specimens of poetic composition—but rather the reverse—or as illustrative of the Order, are omitted.

Not only, therefore, as a highly finished and unique specimen of modern printing, after the manner most in use at the commencement of the last century, but much more as a valuable means of illustration of what Masonry "was, and is, and is to be" through all time, is this edition of the "Ancient Constitutions" now published, with the assured conviction that it will universally meet with the approbation of the members of the Order, not only on this account, but because of its being a reliable means of information, both for themselves and others, that the Fraternity possesses many much more valuable, essential, and important elements than belong to a mere Benefit Society, and that Freemasonry is indeed far superior to a widely disseminated social or convivial club—a character that is but too generally, by mistake, attributed to it.

JOHN EDMUND COX, D.D.,
P.G.C., &c.



The following brief account of the several noblemen, G. Ms., under whose auspices

the included "Constitutions" were originally published, will not be without interest.

John, second duke of Montagu, acted as Lord High Constable of England at the coronation of George I. His grace married Mary, daughter and coheirefs of the celebrated general, John, Duke of Marlborough, and had three fons who all died young. In the fame reign he filled feveral public f Situations of the higheft honour; he was a Knight both of the Garter and of the Bath, and at the acceffion of George II. was continued in favour, and at the coronation of that monarch carried the fceptre with the crofs. He died 5th July, 1749, when all his honours became extinct.—See Burke's "Dormant and Extinct Peerage," pp. 374-5, ed. London, 1866.

Philip, fixth baron and fecond marquis, created Duke of Wharton 20th January, 1715. He afterwards went over to the caufe of the Pretender, and was attainted by Parliament, A.D. 1728. After a life of political intrigue he retired at laft into the Spanifh monastery of St. Bernard, near Tarragona, and died there 31ft May, 1731, aged thirty-two, when all his honours, fave the barony of Wharton independently of the attainder, became extinct.—*Id.* p. 582.

Henry, Earl Kingston, of Boyle, co. Roscommon, succeeded to the title and family estates on the death of his brother John, 1720, and died 1740.—Burke's "Peerage and Baronetage," p. 653, ed. London, 1871.

John, Lord Lovel, and Holland, co. Somerset, in the peerage of Great Britain, succeeded in 1691; and was elevated to the Irish peerage by patent, dated 21st April, 1715, as Baron Perceval of Burton, co. Cork, and created Viscount Perceval of Kanturk in same county, Feb. 25th, 1722. In 1732 he obtained a charter to colonise the province of Georgia in America, and being nominated President thereof, was advanced to an earldom in the Irish peerage by patent, 6th Nov. 1733, as Earl of Egmont. He died 1st of May, 1748.—*Id.* pp. 404-5.


Lord St. George Usher St. George, the son and heir of Sir George St. George, of Carrickdrumrusk, co. Leitrim, who had been created an Irish peer as Lord St. George, in 1715, is evidently the nobleman to whom the dedication of the Irish "Ancient Constitutions" was made, although he himself does not appear to have been elevated in the peerage of Ireland as

Lord St. George of Hartley St. George, co. Leitrim, until 1763, which dignity expired at his decease, without male issue, in 1775. His only daughter, Emilia Olivia, married William Robert, second Duke of Leinster, and was mother of Augustus Frederick, third and present Duke of Leinster, the M. W. G. M. of Masons, Ireland.—*Id.* pp. 690, 983.





THE PUBLISHER TO THE
SUBSCRIBERS.

HE following particulars of the reprints contained in this volume, will, I trust, be interesting to the subscribers in general, and to the Masonic student in particular.

The superintendence of a reproduction of these early and rare editions of the "Ancient Constitutions, history," &c., of the Freemasons of England and Ireland, has been attended with considerable labour; but the large and influential list of subscribers' names, received in response to my venture, has been an additional inducement to me to spare no expense in reproducing them in accordance with the prospectus issued in October last.

The Constitutions of 1722 are reprinted from a copy, which, as far as I can ascertain,

is unique. It came into my possession about a quarter of a century ago, bound up at the end of the scarce 1723 edition of the *Constitutions*; and from that time I have been searching for another unsuccessfully. On making enquiry I learn that the work is unknown at the British Museum, the Bodleian, and other public Libraries.

The Constitutions of 1723 are reprinted from a 4to volume, the first book printed by authority and by order of the Grand Lodge of England, after the revival. Copies of these "*Constitutions*," when in good condition, and with the engraved frontispiece by John Pine, are rare to meet with and highly prized. The frontispiece in this volume is a reduced facsimile copy by the Woodbury process, from the original 4to. engraving by John Pine. The old songs at the end of this volume are not reprinted. (Vide Ed.'s Preface, p. xv.)

The Constitutions of 1726 are reprinted from a MS. in my possession. Bro. Benjamin Cole engraved the plates, with *slight alterations*, from this, or from a similar MS. apparently written by the same scribe, the first of which appeared A. D. 1728,* dedi-

* In 1869, Bro. Hughan, of Truro, reproduced a fac-simile of this Edition in lithograph, but only a limited number of copies (70) were issued.

cated to the Rt. Hon. the Lord Kingfton, Grand Mafter ; and the fecond, A.D. 1731, dedicated to the Rt. Hon. the Lord Lovel, Grand Mafter.

I have in my poffeffion three copies of Bro. Cole's engraved edition, and at the end of, I prefume, the firft, or that of 1728-9 (it being without a date), is a collection of fix pages of fongs engraved ; whilft both the fecond and third copies have printed title pages dated 1731, as well as the engraved title. They appear to have been printed from the fame engraved plates of fifty-one pages, from the circumftance of the engraver not having corrected the word "permanent" on the 11th line of page 30, and having omitted the letters "en" making it "permant." In one of the copies, bound up at the end of the engraved plates, is a pamphlet of forty pages, printed in London, 1729, but with no printer's name on the title, giving the fpeech of the Junior Grand Warden (Dr. F. Drake), delivered at a Grand Lodge, held at York, Dec. 27, 1726, before the R. W. Charles Bathurft, Efq., Grand Mafter ; alfo a fpeech delivered at a Lodge held at the Carpenter's Arms, Silver Street, Golden Square, London, 31ft Dec. 1728, by R. W. Edward Oakley,

late Prov. S. G. W. in Carmarthen, South Wales. The last four pages contain the Prologue and Epilogue, spoken on the 30th of Dec. 1728, before the Rt. Hon. the Lord Kingston, Grand Master, at the Theatre Royal, Drury Lane, who bespoke a play and other entertainments. At the end of this volume is a collection of songs, &c. printed in London, 1731, by B. Creake and B. Cole, and at the back of the title is a curious advertisement asking "Right Worshipful Masters, Wardens, and Worthy Brethren to favour the printers with any Lecture, Speech, or Song for inserting in the future editions of this Book." In this copy a curious engraving is inserted as a frontispiece, signed "B. Cole, Sculp." This I have carefully reproduced by the Woodbury process, and given as a frontispiece to the re-print. No description of it is offered, it scarcely being required, since, although ancient, it speaks for itself.

In the third copy, the speech of Dr. Drake is the *second edition*, London, printed by B. Creake and B. Cole, 1734, a second collection of songs is added, but the speech of Bro. Oakley is omitted.

I also possess a Masonic tract of twenty pages, printed in 4to., the title of which is

as follows : " The beginning and first foundation of the most worthy Craft of Masonry, with the charges thereunto belonging. By a deceased Brother, for the benefit of his widow. London : printed for Mrs. Dodd, at the Peacock without Temple Bar. 1739. Price Sixpence." This, apparently, is copied from a similar MS., to the one reprinted in this volume. On page 4 of this tract, after describing the seventh science, Astronomy, the next paragraph commences : Note, "*I pray you,*" &c. The words in italics are left out in Cole's engraved Constitutions, and on the last line of the last page is printed : "*Ye* shall keep ; so help you God and your Hallidom." Cole uses the words, " You shall keep, so help you God and your Hallidon." From this reading and from minor alterations in portions of the text, I should think the printer, or editor, had never seen Cole's book.

The following notice of this scarce old Masonic tract is reprinted from the "Freemason's Quarterly Review," 1843, pages 525-6.

" This is a quaint production, evidently written with good sense, and not without taste or fair pretension to that knowledge of his profession which a Mason

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of that time might lay claim to, who had profited by the limited opportunities of consulting printed works. Masonic giants were scarce in those days, for even the work of Anderson, which has been handed down as a text-book of circumstance, is not without its faults, and some of these have very materially been engrafted on the late Bro. Dodd's pamphlet.

"The moral code, as delivered in the charges, is in the language of the day, severe; and the tests have such reference to the capability of labour, as would almost make it appear that "speculative" masonry was at the time hardly in the ascendant; thus no man could be admitted but "whole of limbs, as a man ought to be." And again, "that he have his right limbs as a man ought to have." The pamphlet is not without its value, even in the present day, for it has become a link in Masonic antiquity. The possessor of this copy, which chance has thrown in his way, might be envied, but that envy is not a Masonic virtue."

In 1751 Bro. Benj. Cole reproduced "The Antient Constitutions, &c." in a printed form in 8vo. adding the Rev. Brother Entick's Lecture, delivered at the King's Head in the Poultry, London, on the 20th March 1751; also re-printed in this volume are the speeches of Bro. Dr. Francis Drake, delivered at York, and Bro. Edward Oakley, delivered in London. The collection of Songs and Odes is also added at the end. These "Constitutions" appear to have been printed *verbatim* from the engraved copy of 1728.

The fourth of these re-prints is from a copy of the first book of "Constitutions," printed in Dublin,¹ and is copied from the 1723 edition of "The Book of Constitutions, printed in London, for the use of the Lodges in England and Wales," and is re-printed, with alterations in some of the laws, to suit the Lodges under the Irish Constitution.

The engraved frontispiece in 4to. as in this edition, is copied from the one in the London edition; and at the bottom of the plate is "Engraved by Phill Simms in Dames Street, Dublin." It has this peculiarity, that it has been engraved on the copper-plate, so that the figures, &c., including Euclid's problem in the centre are reversed. In consequence I have transferred the frontispiece from this to the 1723 London edition.

In conclusion, I would draw the attention of the Subscribers to the carefully engraved woodcuts of the arms of H.R.H. the Prince of Wales, and of his Grace the Duke of Montagu, specially cut for the purpose of heading the Dedication pages

¹ This copy was formerly in the possession of the late Bro. Thos. Hewitt, Barrister at Law, Cork.

xxviii *The Publisher to the Subscribers.*

of these reprints; also to the engraved emblem of the rank of a Past Grand Master, with the plume of feathers introduced in the centre (being appropriate to H. R. H. the Prince of Wales), stamped in gold on the cover; thus showing my wish to produce a volume worthy of the Subscribers and of the taste of the present age.

RICHARD SPENCER.





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I F any Thing could have escaped the Censures of this litigious Age ; if the most innocent inoffensive Set of Men in the World could be free from Satyr and Sarcasm, one would have thought the Ancient and Noble Society of Free-Masons should have been the Men. What have they not to recommend them to the World, and gain the Favour and Protection of wise and honest Men ?

As their Art is the most Ancient, so their Profession of it is most Honourable. The Necessity the World was early in of the Profession of a Mason, proves their

THE PREFACE.

Usefulness; for I believe it will not be doubted, that Men had Houses before they had Cloaths, as they had Altars before they had Temples. Cain built a City, and Abel, no doubt, built an Altar, when he offered his Sacrifice to the LORD.

THUS useful, and thus ancient, it cannot be wondered if the World honour'd them with all the Tokens of Respect, which in those Days they were capable of, and perhaps more than we have yet an Account of.

THESE Honours, and this Respect, it cannot be doubted brought Men of Value among them, who thought it not below them to wear the Badge of the Society, and to acknowledge themselves to be Favourers of their Greatness, as they were Lovers of Art.

UNDER the Protection of such Persons of Honour and Interest, it is not to be express'd what mighty Fabricks they have erected, what glorious Buildings they have rais'd, from the Temple of Solomon

The P R E F A C E.

lomon to the magnificent Pile of St. Peter's at Rome.

HOW this Society has been preserv'd; How regularly they have acted; on what wholesome Laws they have been founded, and how carefully they have observ'd and regarded those Laws, as the just Cement of the Society, that is partly to be seen in this Tract, and it will speak for itself.

NOR is their Value lessen'd or abated at all by the Dust and Scandal rais'd by any Men against them, or by the Freedom they have taken to banter and rally them. The Dirt thrown at them flies back on those that cast it, and the Honour of the Society of Free-Masons remains entire. So that none of the Persons of Honour who have lately grac'd the Society with their Presence, have yet seen any Reason to be asham'd of them, or to withdraw their Protection from them.

MUCH more might be said to their Honour, but the following Piece of Antiquity is sufficient, and will give every Reader an Authentick Account of them.
It

The P R E F A C E.

It has yet seen the World but in Fragments, but is now put together as a Thing of too much Significancy to pass our Observation, and which will effectually vindicate the Ancient Society of Free-Masons from all that has or can be said against them.



T H E



T H E
HISTORY
O F
Free Mafons, &c.



THE Almighty Father of Heaven,
with the Wisdom
of the Glorious
Son, thro' the
Goodness of the
Holy Ghost, Three
Persons in one
Godhead, be with our Beginning,
and

and give us his Grace so to govern
our Lives, that we may come to
his Bliss, that never shall have end.
Amen.

G O O D Brethren and Fellows, our
Purpose is to tell you how, and in
what manner the Craft of *Masonry* was
begun, and afterwards how it was found-
ed by worthy Kings and Princes, and o-
ther wise Men, hurtful to none, and
also to them that be true, we will declare
doth belong to every *Free Mason* to
keep firm good Faith, if you take Heed
thereunto it is well worthy to be kept,
which is contain'd in the Seven Liberal
Sciences as follows, *viz.*

Imprimis, It's *Grammar* that teaches a
Man to speak truly, and write truly.

II. It's *Rhetorick* that teaches a Man to
speak fair, and in subtle Terms.

III. It's *Logick* that teaches a Man to
discern Truth from Falshood.

IV. It's

IV. It's *Arithmetick* that teaches a Man to Accompt, and reckon all manner of Numbers.

V. It's *Geometry* that teaches Mett and Measure of any Thing, and from thence cometh *Masonry*.

VI. It's *Musick* that teacheth Song and Voice.

VII. It's *Astronomy* which teacheth to know the Course of the Sun, Moon, and other Ornaments of Heaven.

Note, I pray you, That these Seven are contain'd under *Geometry*, for it teacheth Mett and Measure, Ponderation and Weight for every Thing in and upon the whole Earth for you to know ; that every Craftsman works by Measure ; He or She that buys or sells, is by Weight or Measure ; Husbandmen, Navigators, Planters, and all of them, use *Geometry* ; for neither *Grammar*, *Rhetorick*, *Logick*, nor any other of the said Sciences can subsist without *Geometry*, ergo, most worthy and honourable.

B

You

4

You ask me how this Science was invented ; my Answer is this, That before the General Deluge, which is commonly called *Noah's Flood*, there was a Man called *Lamech*, as you may read in the Fourth Chapter of *Genesis*, who had two Wives, the one called *Ada*, the other *Zilla* ; by *Ada* he begat two Sons, *Jabal* and *Jubal* ; by *Zilla* he had one Son called *Tubal*, and a Daughter called *Naamah*. These four Children found the beginning of all Crafts in the World : *Jabal* found out *Geometry*, and he divided Flocks of Sheep, and Lands ; he first built a House of Stone and Timber. *Jubal* found out *Musick* ; *Tubal* found out the Smith's Trade or Craft, also of Gold, Silver, Copper, Iron and Steel ; *Naamah* found out the Craft of Weaving. And these Children knew that GOD would take Vengeance for Sins, either by Fire or Water, wherefore they did write these Sciences, that they had found, on two Pillars of Stone, that they might be found after that GOD had taken Vengeance ; the one was *Marble*, that would not burn, the other was *Latrefs*, that would not drown in Water ; so that the one would be preserved, and not consumed, if GOD would any People should live

live upon the Earth. It resteth now to tell you how these Stones were found, whereon the said Sciences were written, after the said Deluge: It so pleased God Almighty, that the Great *Hermarmes*, whose Son *Lunie* was, who was the Son of *Sem*, who was the Son of *Noah*. The said *Hermarmes* was afterwards called *Hermes*, the Father of *Lunie*, he found one of the two Pillars of Stone. He found these Sciences written thereon, and taught them to other Men. And at the Tower of *Babylon*, *Masonry* was much made on; for the King of *Babylon*, who was *Nemorth*, was a *Mason*, and serv'd the Science; and when the City of *Ninevah*, and other Cities of the *East*, should be built, *Nemorth* sent thither Threescore *Masons*, at the Desire of the King of *Ninevah*; and when they went forth, he gave them a Charge after this manner, That they should be true one to another, and love one another, that he might have Worship by them in sending them to his Cozen the King. He also gave them Charge concerning their Science; and then it was the first time that any *Mason* had Charge of his Work. Also *Abraham*, and *Sarah* his Wife, went into *Egypt*, and taught the *Egyptians* the
Seven

Seven Liberal Sciences; and he had an ingenious Schollar called *Euclydes*, who perfectly learned the said Liberal Sciences.

It happen'd in his Days, the Lords and States of the Realm had so many Sons unlawfully begotten by other Men's Wives, that the Land was burthen'd with them, having small Means to maintain them withal; the King understanding thereof, caused a Parliament to be called or summoned for Redress, but being so Numberless that no Good could be done with them, he caused Proclamation to be made through the Realm, that if any Man could devise any Course how to maintain them, to inform the King, and he should be well rewarded; whereupon *Euclydes* came to the King, and said thus, My noble Sovereign, if I may have the Order of Government of those Lords Sons, I will teach them the Seven Liberal Sciences, whereby they may live honestly like Gentlemen, provided that you will grant me Power over them by virtue of your Dominion; which was immediately effected, and there *Euclydes* gave them these Admonitions following:

I. To be true to their King.

II. To

- II. To be true to the Master they serve.
- III. To be true, and love one another.
- IV. Not to miscall one another, &c.
- V. To do their Work so duly, that they may deserve their Wages at their Master's Hands.
- VI. To ordain the wisest of them Master of the rest of the Work.
- VII. To have such reasonable Wages, that the Workman may live honestly, and with Credit.
- VIII. To come and assemble together in the Year, to take Council in their Craft how they may work best to serve their Lord and Master, for his Profit, and their own Credit, and to correct such as have offended.

Note, That Masonry was heretofore term'd Geometry, and thence the Children of Israel came to the Land of Bethel, which is now called Emens, in the
Country

Country of *Jerusalem*, where they began a Temple, which is now called the Temple of *Jerusalem*: And King *David* loved *Masons* well and cherish'd them, for he gave them good Payment, and gave them a Charge, as *Euclydes* had given them before in *Egypt*, and further, as hereafter followeth; and after the Decease of King *David*, *Solomon* his Son finished the Temple that his Father had began; he sent for *Masons* of divers Nations, to the Number of Four and Twenty Thousand, of which Number Four Thousand were elected and created Masters and Governors of the Work. And there was a King of another Region or Country, called *Hiram*, who loved well King *Solomon*, and he gave him Timber for the Work; and he had a Son called *Amon*, and he was Master of *Geometry*, and he was chief Master of all his *Masons*, of Carving-Work, and of all other Work of *Masonry* that belong'd to the Temple, as appears by the Bible in *Lib. Regum Cap. 4*. And King *Solomon* confirmed all Things concerning *Masons*, that *David* his Father had given in Charge; and then *Masons* did travel divers Countries, some to augment their Knowledge in the said Art, and to instruct others.

And

And it happen'd that a curious *Mafon* named *Memongrecus*, that had been at the building of *Solomon's Temple*, came into *France*, and taught the Science of *Mafonry* to the *Frenchmen*; and there was a King of *France* called *Carolus Martel*, who loved greatly *Mafonry*, who fent for the faid *Memongrecus*, and learned of him the faid Sciences, and became one of the Fraternity; and thereupon began great Works, and liberally did pay his Workmen: He confirm'd unto them a large Charter, and was yearly prefent at their Affembly, which was a great Honour and Encouragement unto them; and thus came the Science into *France*.

The Knowledge of *Mafonry* was unknown in *England* until St. *Alban* came thither, who instructed the King in the faid Science of *Mafonry*, and alfo in Divinity, who was a *Pagan*: He walled the Town now called St. *Alban*; he became in high Favour with the King, infomuch that he was Knighted, and made the King's Chief Steward, and the Realm was governed by him under the faid King. He greatly cherifhed and loved *Mafons*, and truly paid them their Wages Weekly, which was 3 s. 6 d. the Week. He alfo purchafed for them a Charter from the King

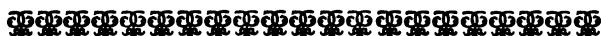
King to hold a General Affembly and Council Yearly. He made many *Mafons*, and gave them fuch a Charge as is hereafter declared.

It happen'd prefently after the Martyrdom of St. *Alban*, who is truly term'd *England's Proto-Martyr*, that a certain King invaded the Land, and destroy'd moft of the Natives by Fire and Sword, that the Science of *Mafonry* was much decay'd, until the Reign of King *Athelston*, which fome write *Adleſton*, who brought the Land to Peace and Reft, from the infulting *Danes*. He began to build many Abbies, Monafteries, and other Religious Houfes, as alfo Caſtles and divers Fortrefſes for Defence of his Realm. He loved *Mafons* more than his Father; he greatly ſtudy'd *Geometry*, and ſent into many Lands for Men expert in the Science. He gave them a very large Charter, to hold a Yearly Affembly, and Power to correct Offenders in the ſaid Science; and the King himſelf cauſed a General Affembly of all *Mafons* in his Realm, at *York*, and there made many *Mafons*, and gave them a deep Charge for Obſervation of all ſuch Articles as belonged unto *Mafonry*, and delivered them the ſaid Charter to keep; and when this Affembly

sembly was gathered together, he caused a Cry to be made, that if any of them had any Writing that did concern *Masonry*, or could inform the King of any Thing or Matter that was wanting in the said Charge already delivered, that they or he should shew them to the King, or recite them to him; and there were some in *French*, some in *Greek*, and some in *English*, and other Languages, whereupon the King caused a Book to be made, which declared how the Science was first invented, and the Utility thereof, which Book he commanded to be read, and plainly declared, when any Man was to be made a *Mason* that he might fully understand what Articles, Rules and Orders he was obliged to observe; and from that time unto this Day *Masonry* hath been much respected and preserved, and divers new Articles have been added to the said Charge, by good Advice and Consent of the Masters and Fellows.



*Tunc Unus ex Senioribus veniat librum
illi qui Injurandum reddat & ponat
Manum in libro vel supra librum dum
Articulus & Precepta sibi legentur.*



Saying thus by way of Exhortation,

MY loving and respected Friends and Brethren, I humbly beseech you, as you love your Soul's eternal Welfare, your Credit, and your Country's Good, to be very Careful in Observation of these Articles that I am about to read to this Deponent; for ye are obliged to perform them as well as he, so hoping of your Care herein, I will, by God's Grace, begin the Charge.

I. I am to admonish you to honour God in his holy Church; that you use no Heresy, Schism and Error in your Understandings, or discredit Men's Teachings.

II. To

II. To be true to our Sovereign Lord the King, his Heirs and lawful Successors; committing no Treason, Misprision of Treason, or Felony; and if any Man shall commit Treason that you know of, you shall forthwith give Notice thereof to his Majesty, his Privy Counsellors, or some other Person that hath Commission to enquire thereof.

III. You shall be true to your Fellows and Brethren of the Science of *Masonry*, and do unto them as you would be done unto.

IV. You shall keep Secret the obscure and intricate Parts of the Science, not disclosing them to any but such as study and use the same.

V. You shall do your Work truly and faithfully, endeavouring the Profit and Advantage of him that is Owner of the said Work.

VI. You shall call *Masons* your Fellows and Brethren, without Addition of Knaves, or other bad Language.

VII. You

VII. You shall not take your Neighbour's Wife Willinously, nor his Daughter, nor his Maid or his Servant, to use ungodly.

VIII. You shall not carnally lye with any Woman that is belonging to the House where you are at Table.

IX. You shall truly pay for your Meat and Drink, where you are at Table.

X. You shall not undertake any Man's Work, knowing yourself unable or unexpert to perform and effect the same, that no Discredit or Asperision may be imputed to the Science, or the Lord or Owner of the said Work be any wise prejudic'd.

XI. You shall not take any Work to do at excessive or unreasonable Rates, to deceive the Owner thereof, but so as he may be truly and faithfully serv'd with his own Goods.

XII. You shall so take your Work, that thereby you may live honestly, and pay your Fellows the Wages as the Science doth require.

XIII. You

XIII. You shall not supplant any of your Fellows of their Work, (that is to say) if he or any of them hath or have taken any Work upon him or them, or he or they stand Master or Masters of any Lord or Owner's Work, that you shall not put him or them out from the said Work, altho' you perceive him or them unable to finish the same.

XIV. You shall not take any Apprentice to serve you in the said Science of *Masonry*, under the Term of Seven Years; nor any but such as are descended of good and honest Parentage, that no Scandal may be imputed to the said Science of *Masonry*.

XV. You shall not take upon you to make any one *Mason*, without the Privy or Consent of six, or five at least of your Fellows, and not but such as is Freeborn, and whose Parents live in good Fame and Name, and that hath his right and perfect Limbs, and able of Body to attend the said Science.

XVI. You

XVI. You shall not pay any of your Fellows more Money than he or they have deserv'd, that you be not deceiv'd by flight or false Working, and the Owner thereof much wrong'd.

XVII. You shall not slander any of your Fellows behind their Backs, to impair their Temporal Estate or good Name.

XVIII. You shall not, without very urgent Cause, answer your Fellow doggedly or ungodly, but as becomes a loving Brother in the said Science.

XIX. You shall duly reverence your Fellows, that the Bond of Charity and mutual Love may continue stedfast and stable amongst you.

XX. You shall not (except in *Christmas* time) use any lawless Games, as Dice, Cards, or such like.

XXI. You shall not frequent any Houses of Bawdery, or be a Pander to any of your Fellows or others, which will be a great Scandal to the Science.

XXII. You

XXII. You shall not go out to drink by Night, or if Occasion happen that you must go, you shall not stay past Eight of the Clock, having some of your Fellows, or one at the least, to bear you Witness of the honest Place you were in, and your good Behaviour, to avoid Scandal.

XXIII. You shall come to the Yearly Assembly, if you know where it is kept, being within Ten Miles of the Place of your Abode, submitting your self to the Censure of your Fellows, wherein you have to make satisfaction, or else to defend by Order of the King's Laws.

XXIV. You shall not make any Mould, Square, or Rule to mould Stones withal, but such as are allowed by the Fraternity.

XXV. You shall set Strangers at Work, having Employment for them, at least a Fortnight, and pay them their Wages truly, and if you want Work for them, then you shall relieve them with Money to
defray

defray their reasonable Charges to the next Lodge.

XXVI. You shall truly attend your Work, and truly end the same, whether it be Task or Journey-Work, if you may have the Payment and Wages according to your Agreement made with the Master or Owner thereof.

All these Articles and Charge, which I have now read unto you, you shall well and truly observe, perform and keep to the best of your Power, and Knowledge, So help you God; and the true and holy Contents of this Book.

And moreover I A. B. do here in the Presence of God Almighty, and of my Fellows and Brethren here present, promise and declare, That I will not at any Time hereafter by any Act or Circumstance whatsoever, directly or indirectly, publish, discover, reveal or make known any of these Secrets,

crets, Privities or Councils of the
Fraternity or Fellowship of Free-
Masons, which at this time, or at
any time hereafter shall be made
known unto me. So help me God,
and the true and holy Contents of
this Book.



This

D



This Charge belongeth to Apprentices.

Imprimis. **Y** O U shall truly honour God, and his holy Church, the King, your Master, and Dame ; you shall not absent yourself, but with the Licence of one or both of them, from their Service, by Day or Night.

II. You shall not Purloyn or Steal, or be Privy or accessary to the Purloyning or Stealing to the Value of Six-pence from them or either of them.

III. You shall not commit Adultery or Fornication in the House of your Master, with his Wife, Daughter or Maid.

IV. You

IV. You shall not disclose your Master's or Dame's Secrets or Councils, which they have reported unto you, or what is to be concealed, spoken or done within the Privities of their House, by them, or either of them, or by any *Free-Mason*.

V. You shall not maintain any disobedient Argument with your Master, Dame, or any *Free-Mason*.

VI. You shall reverently behave your self towards all *Free-Masons*, using neither Cards, Dice, or any other unlawful Games, *Christmas* Time excepted.

VII. You shall not haunt, or frequent any Taverns or Ale-houses, or so much as go into any of them, except it be upon your Master or your Dame, their or any of their Affairs, or with their or the one of their Consents.

VIII. You shall not commit Adultery or Fornication in any Man's House,
where

where you shall be at Table or at Work.

IX. You shall not marry, or contract yourself to any Woman during your Apprenticeship.

X. You shall not steal any Man's Goods, but especially your Master's, or any of his Fellow *Masons*, nor suffer any to steal their Goods, but shall hinder the Felon, if you can; and if you cannot, then you shall acquaint the said Master and his Fellows presently.



Addi-





*Additional Orders and Consti-
tutions made and agreed up-
on at a General Assembly
held at -----, on the
Eighth Day of December,
1663.*

I. **T**HAT no Person, of what Degree
soever, be accepted a *Free-
Mason*, unless he shall have a Lodge
of five *Free-Masons* at the least, where-
of one to be a Master or Warden of
that Limit or Division where such Lodge
shall be kept, and another to be a
Workman of the Trade of *Free-Ma-
sonry*.

II. That no Person hereafter shall
be accepted a *Free-Mason*, but such as
are

are of able Body, honest Parentage, good Reputation, and Observers of the Laws of the Land.

III. That no Person hereafter, which shall be accepted a *Free-Mason*, shall be admitted into any Lodge, or Assembly, until he hath brought a Certificate of the Time and Place of his Acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division, where such Lodge was kept, which said Master shall enroll the same on Parchment in a Roll to be kept for that Purpose, and give an Account of all such Acceptations, at every General Assembly.

IV. That every Person, who is now a *Free-Mason*, shall bring to the Master a Note of the Time of his Acceptation, to the end the same may be enrolled in such Priority of Place, as the Person deserves, and to the end the whole Company and Fellows may the better know each other.

V. That for the future the said Society, Company and Fraternity of *Free-Masons*,

Masons, shall be regulated and governed by one Master, and as many Wardens as the said Company shall think fit to chuse at every Yearly General Assembly.

VI. That no Person shall be accepted a *Free-Mason*, unless he be One and Twenty Years Old, or more.

VII. That no person hereafter be accepted a *Free-Mason*, or know the Secrets of the said Society, until he shall have first taken the Oath of Secrecy here following, *viz.*

I A. B. do here in the Presence of God Almighty, and of my Fellows and Brethren here present, promise and declare, That I will not at any Time hereafter by any Act or Circumstance whatsoever, directly or indirectly, publish, discover, reveal or make known any of these Secrets, Privities or Councils

cils of the Fraternity or Fellowship
of Free Masons, which at this
time, or at any time hereafter shall
be made known unto me. So help
me God, and the true and holy
Contents of this Book.

F I N I S.





BRIT.

THE
CONSTITUTIONS
OF THE
FREE-MASONS.

CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful *FRATERNITY.*

For the Use of the LODGES.



L O N D O N :

Printed by WILLIAM HUNTER, for JOHN SENEX at the *Globe*,
and JOHN HOOKE at the *Flower-de-luce* over-againſt *St. Dunſon's*
Church, in *Fleet-ſtreet*.

In the Year of Maſonry ——— 5723
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1870.

E



TO
His GRACE the DUKE of
M O N T A G U.

My Lord,

BY Order of his *Grace* the DUKE of WHARTON, the present Right Worshipful GRAND-MASTER of the *Free-Masons*; and, as his *Deputy*, I humbly dedicate this Book of the *Constitutions* of our ancient *Fraternity* to your *Grace*, in Testimony of your honourable, prudent, and vigilant Discharge of the Office of our GRAND-MASTER last Year.

I need not tell your GRACE what Pains our learned AUTHOR has taken in compiling and digesting this Book from the old

DEDICATION.

old *Records*, and how accurately he has compar'd and made every thing agreeable to *History* and *Chronology*, so as to render these NEW CONSTITUTIONS a just and exact Account of *Masonry* from the Beginning of the World to your *Grace's* MASTERSHIP, still preserving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Performance, that knows it had your GRACE's Perusal and Approbation, and that it is now printed for the Use of the *Lodges*, after it was approv'd by the GRAND-LODGE, when your GRACE was GRAND-MASTER. All the *Brotherhood* will ever remember the Honour your GRACE has done them, and your Care for their Peace, Harmony, and lasting Friendship: Which none is more duly sensible of than,

My LORD,

YOUR GRACE'S

Most oblig'd, and

Most obedient Servant,

And Faithful Brother,

J. T. DESAGULIERS

Deputy Grand-Master.

THE
CONSTITUTION,
History, Laws, Charges, Orders,
Regulations, and Usages,
 OF THE
 Right Worshipful FRATERNITY of
Accepted Free MASONS;

COLLECTED

From their general RECORDS, and
 their faithful TRADITIONS of
 many Ages.

TO BE READ

At the Admission of a NEW BROTHER, when the
Master or *Warden* shall begin, or order some
 other Brother to read as follows:



ADAM, our first Parent, created
 after the Image of God, *the*
great Architect of the Universe,
 must have had the Liberal Sci-
 ences, particularly *Geometry*, written on his
 Heart; for even since the Fall, we find
 the Principles of it in the Hearts of his
 Offspring, and which, in process of time,
 have been drawn forth into a convenient
 Method

Year of
 the World
 1.
 4003.
 before
 Christ.

Method of *Propositions*, by observing the Laws of *Proportion* taken from *Mechanism* : So that as the *Mechanical Arts* gave Occasion to the Learned to reduce the Elements of *Geometry* into Method, this noble Science thus reduc'd, is the Foundation of all those Arts, (particularly of *Masonry* and *Architecture*) and the Rule by which they are conducted and perform'd.

No doubt *Adam* taught his Sons *Geometry*, and the use of it, in the several *Arts* and *Crafts* convenient, at least, for those early Times ; for *CAIN*, we find, built a City, which he call'd *CONSECATED*, or *DEDICATED*, after the Name of his eldest Son *ENOCH* ; and becoming the Prince of the one Half of Mankind, his Posterity would imitate his royal Example in improving both the noble Science and the useful Art.*

Nor can we suppose that *SETH* was less instructed, who being the Prince of the other Half of Mankind, and also the prime Cultivator of *Astronomy*, would take equal Care

* As other Arts were also improv'd by them, viz. working in Metal by *TUBAL CAIN*, *Music* by *JUBAL*, *Pastorage* and *Tent-Making* by *JABAL*, which last is good *Architecture*.

Care to teach *Geometry* and *Masonry* to his Offspring, who had also the mighty Advantage of *Adam's* living among them.*

But without regarding uncertain Accounts, we may safely conclude the *old World*, that lasted 1656 Years, could not be ignorant of *Masonry*; and that both the Families of *Seth* and *Cain* erected many curious Works, until at length *NOAH*, the ninth from *Seth*, was commanded and directed of God to build the *great Ark*, which, tho' of Wood, was certainly fabricated by *Geometry*, and according to the Rules of *Masonry*.

NOAH, and his three Sons, *JAPHET*, *SHEM*, and *HAM*, all *Masons true*, brought with them over the *Flood* the Traditions and Arts of the *Ante-deluvians*, and amply communicated

* For by some Vestiges of Antiquity we find one of 'em, godly *ENOCH*, (who dy'd not, but was translated alive to Heaven) prophesying of the *final Conflagration* at the Day of Judgment (*as St. Jude tells us*) and likewise of the *General Deluge* for the Punishment of the World: Upon which he erected his two large Pillars, (tho' some ascribe them to *Seth*) the one of *Stone*, and the other of *Brick*, whereon were engraven the Liberal Sciences, &c. And that the *Stone Pillar* remain'd in *Syria* until the Days of *Vespasian* the Emperor.

Anno
Mundi
1757.
2247.
Ante
Christum.

A.M.
1810.
2194.
Ante Ch.

communicated them to their growing Offspring; for about 101 Years after the *Flood*, we find a vast Number of 'em, if not the whole Race of *Noah*, in the Vale of *Shinar*, employ'd in building a *City* and large *Tower*, in order to make to themselves a Name, and to prevent their Dispersion. And tho' they carry'd on the Work to a monstrous Height, and by their Vanity provok'd God to confound their Devices, by confounding their Speech, which occasion'd their Dispersion; yet their Skill in *Masonry* is not the less to be celebrated, having spent above 53 Years in that prodigious Work, and upon their Dispersion carry'd the mighty Knowledge with them into distant Parts, where they found the good use of it in the Settlement of their *Kingdoms*, *Commonwealths*, and *Dynasties*. And tho' afterwards it was lost in most Parts of the Earth, it was especially preserv'd in *Shinar* and *Affyria*, where NIMROD,* the Founder

* NIMROD, which signifies a *Rebel*, was the Name given him by the holy Family, and by *Moses*; but among his Friends in *Chaldea*, his proper Name was BELUS, which signifies LORD; and afterwards was worshipped as a God by many Nations, under the Name of *Bel*, or *Baal*, and became the *Bacchus* of the Ancients, or *Bar Chus*, the Son of CHUS.

Founder of that Monarchy, after the Dispersion, built many splendid Cities, as *Ereck*, *Accad*, and *Calneh*, in SHINAR ; from whence afterwards he went forth into ASSYRIA, and built *Niniveh*, *Rehoboth*, *Caleh*, and *Rhesin*.

In these Parts, upon the *Tygris* and *Euphrates*, afterwards flourish'd many learned *Priests* and *Mathematicians*, known by the Names of CHALDEES and MAGI, who preserv'd the good Science, *Geometry*, as the KINGS and *great Men* encourag'd the *Royal Art*. But it is not expedient to speak more plain of the Premises, except in a *formed Lodge*.

From hence, therefore, the *Science* and *Art* were both transmitted to latter Ages and distant Climes, notwithstanding the Confusion of Languages or Dialects, which, tho' it might help to give Rise to the Masons Faculty and ancient universal Practice of conversing without speaking, and of knowing each other at a Distance, yet hinder'd not the Improvement of *Masonry* in each Colony, and their *Communication* in their distinct National Dialect.

And, no doubt, the Royal Art was brought down to *Egypt* by MITZRAIM, the second son of *Ham*, about six Years

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Ante Ch.

after the Confusion at *Babel*, and after the *Flood* 160 Years, when he led thither his Colony ; (for *Egypt* is *Mitzraim* in *Hebrew*) because we find the River *Nile's* overflowing its Banks, soon caus'd an Improvement in *Geometry*, which consequently brought *Masonry* much in request : For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the *famous* PYRAMIDS, demonstrate the early Taste and Genius of that ancient Kingdom. Nay, one of those *Egyptian* PYRAMIDS * is reckon'd the *First* of the *Seven Wonders* of the World, the Account of which, by Historians and Travellers, is almost incredible.

The Sacred Records inform us well that the eleven *great Sons* of CANAAN (the youngest Son of *Ham*) soon fortified themselves in strong Holds, and stately walled Cities,

* The Marble Stones, brought a vast way from the Quarries of *Arabia*, were most of 'em 30 Foot long ; and its Foundation cover'd the Ground of 700 Foot on each Side, or 2800 Foot in Compass, and 481 in perpendicular Height. And in perfecting it were employ'd every Day, for 20 whole Years, 360,000 Men, by some ancient *Egyptian King*, long before the *Israelites* were a People, for the Honour of his Empire, and at last to become his *Tomb*.

Cities, and erected most beautiful Temples and Mansions; for when the *Israelites*, under the great *Joshua*, invaded their Country, they found it so regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible. Nor can we suppose less of the other Sons of *Ham*, viz. *Chush*, his eldest, in *South Arabia*, and *Phut*, or *Phuts*, (now called *Fez*) in *West Africa*.

And surely the fair and gallant Posterity of JAPHET, (the eldest Son of *Noah*) even such as travell'd into the Isles of the *Gentiles*, must have been equally skill'd in *Geometry* and *Masonry*; tho' we know little of their Transactions and mighty Works, until their original Knowledge was almost lost by the Havock of War, and by not maintaining a due Correspondence with the polite and learned Nations; for when that Correspondence was open'd in After-Ages, we find they began to be most curious Architects.

The Posterity of SHEM had also equal Opportunities of cultivating the useful *Art*, even those of 'em that planted their Colonies in the South and East of *Asia*; much more those of 'em, that in the great *Assyrian*

A. M.
2078.
1926.
Ante Ch.

rian Empire, liv'd in a separate State, or were blended with other Families: Nay, that *holy Branch* of SHEM (of whom, as concerning the Flesh, CHRIST came) could not be unskilful in the learned Arts of *Affyria*; for ABRAM, after the Confusion at *Babel* about 268 Years, was called out of *Ur* of the *Chaldees*, where he learned *Geometry*, and the *Arts* that are perform'd by it, which he would carefully transmit to *Ishmael*, to *Isaac*, and to his Sons, by *Keturah*; and by *Isaac*, to *Esau*, and *Jacob*, and the twelve *Patriarchs*: Nay, the *Jews* believe that ABRAM also instructed the *Egyptians* in the *Affyrian Learning*.

A. M.
2427.
1577.
Ante Ch.

Indeed, the select Family long used *Military Architecture* only, as they were Sojourners among Strangers; but before the 430 Years of their *Peregrination* were expired, even about 86 Years before their *Exodus*, the Kings of *Egypt* forc'd most of them to lay down their Shepherd's Instruments, and Warlike Accoutrements, and train'd them to another sort of Architecture in *Stone* and *Brick*, as holy Writ, and other Histories, acquaint us; which God did wisely over-rule, in order to make them good *Masons* before they possess'd the promis'd Land, then famous for most curious *Masonry*. And

And while marching to *Canaan*, thro' *Arabia*, under *Moses*, God was pleased to inspire BEZALEEL, of the Tribe of *Judah*, and AHOLIAB, of the Tribe of *Dan*, with Wisdom of Heart for erecting that most glorious Tent, or *Tabernacle*, wherein the SHECHINAH resided; which, tho' not of Stone or Brick, was framed by *Geometry*, a most beautiful Piece of Architecture, (and prov'd afterwards the Model of *Solomon's Temple*) according to the Pattern that God had shewn to MOSES in the Mount; who therefore became the GENERAL MASTER-MASON, as well as King of *Jessurun*, being well skill'd in all the *Egyptian Learning*, and divinely inspir'd with more sublime Knowledge in *Masonry*.

A. M.
2514.
1490.
Ante Ch.

So that the *Israelites*, at their leaving *Egypt*, were a whole Kingdom of *Masons*, well instructed, under the Conduct of their GRAND MASTER MOSES, who often marshall'd them into a regular and *general Lodge*, while in the Wilderness, and gave them wise *Charges, Orders, &c.* had they been well observ'd! But no more of the Premises must be mention'd.

And after they were possess'd of *Canaan*, the *Israelites* came not short of the old Inhabitants in *Masonry*, but rather vastly improv'd

A. M.
2554.
1450.
Ante Ch.

prov'd it, by the special Direction of Heaven ; they fortify'd better, and improv'd their City-Houses and the Palaces of their Chiefs, and only fell short in *sacred Architecture* while the *Tabernacle* stood, but no longer ; for the finest sacred Building of the *Canaanites* was the *Temple of Dagon* in *Gaza* of the *Philistines*, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully supported by two *main Columns* ;* and was a wonderful Discovery of their mighty Skill in true Masonry, as must be own'd.

But *Dagon's Temple*, and the finest Structures of *Tyre* and *Sidon*, could not be compared with the ETERNAL God's Temple at *Jerusalem*, begun and finish'd, to the Amazement of all the World, in the short space of *seven Years* and *six Months*, by that wisest Man and most glorious King
of

A. M.
2893.
1111.
Ante Ch.

* By which the glorious SAMPSON pull'd it down upon the Lords of the *Philistines*, and was also intangled in the same Death which he drew upon his Enemies for putting out his Eyes, after he had reveal'd his Secrets to his Wife, that betray'd him into their Hands ; for which Weakness he never had the Honour to be number'd among Masons : But it is not convenient to write more of this.

of *Israel*, the *Prince of Peace and Architecture*, SOLOMON (the Son of *David*, who was refused that Honour for being a Man of Blood) by divine Direction, without the Noise of Work-mens Tools, though there were employ'd about it no less than 3,600 *Princes*,* or *Master-Masons*, to conduct the Work according to *Solomon's* Directions, with 80,000 *Hewers of Stone* in the Mountain, or *Fellow Craftsmen*, and 70,000 *Labourers*, in all ————— 153,600
besides the *Levy* under *Adoniram* to work in the Mountains of *Lebanon* by turns with the *Sidonians*, viz. ————— } 30,000
being in all ————— 183,600
for which great Number of ingenious
Masons,

* In 1 *Kings* v. 16. they are call'd חרודים *Harodim*, Rulers or Provosts assisting King *Solomon*, who were fet over the Work, and their Number there is only 3,300: But 2 *Chron.* ii. 18. they are called מנצחִים *Menatzchim*, Overseers and Comforters of the People in Working, and in Number 3,600; because either 300 might be more curious Artists, and the *Overseers* of the said 3,300, or rather, not so excellent, and only *Deputy-Masters*, to supply their Places in case of Death or Absence, that so there might be always 3,300 acting *Masters* compleat; or else they might be the *Overseers* of the 70,000 איש סבל *Ish Sabbal*, Men of Burden, or Labourers,

Masons, *Solomon* was much oblig'd to *HIRAM*, or *Huram*, King of *Tyre*, who sent his Masons and Carpenters to *Jerusalem*, and the Firs and Cedars of *Lebanon* to *Joppa*, the next Sea-port.

But above all, he sent his Namesake *HIRAM*, or *Huram*, the most accomplish'd Mason upon Earth.*

And the prodigious Expence of it also enhaunceth its Excellency; for besides
King

Labourers, who were not Masons, but served the 80,000 איש חזק *Ish Chotzeb*, Men of Hewing, called also גבלים *Ghiblim*, Stone-Squarers and Sculpturers; and also *Bonai*, בני Builders in Stone, part of which belong'd to *Solomon*, and part to *Hiram*, King of *Tyre*, 1 *Kings* v. 18.

* We read (2 *Chron.* ii. 13.) *HIRAM*, King of *Tyre*, (called there *Huram*) in his Letter to King *SOLOMON*, says, *I have sent a cunning Man*, לחורם אבי *le Hiram Abbi*, not to be translated according to the vulgar Greek and Latin, *Huram my Father*, as if this Architect was King *HIRAM*'s Father; for his Description, ver. 14. refutes it, and the Original plainly imports, *Huram of my Father's*, viz. the Chief Master-Mason of my Father, King *ABIBALUS*; (who enlarg'd and beautify'd the City of *Tyre*, as ancient Histories inform us, whereby the *Tyrians* at this time were most expert in *Masonry*) tho' some think *HIRAM* the King might call *Hiram* the Architect *Father*, as learned and skillful Men were wont to be call'd of old Times, or as *Joseph* was call'd the *Father* of *PHARAOH*; and as the

King *David's* vast Preparations, his richer
Son SOLOMON, and all the wealthy *Ifrae-*
lites,

the same *Hiram* is call'd *Solomon's* FATHER, (2 *Chron.*
iv. 16.) where 'tis said

נֶשֶׁה חֹרֶם אֲבִיו לְמֶלֶךְ שְׁלֹמֹה

Shelomoh lammelech Abbif Churam ghnafah

Did Hiram, his Father, make to King Solomon.

But the Difficulty is over at once, by allowing the Word *Abif* to be the Surname of *Hiram* the Mason, called also (*Chap.* ii. 13.) *Hiram Abi*, as here *Hiram Abif*; for being so amply describ'd, (*Chap.* ii. 14.) we may easily suppose his Surname would not be conceal'd: And this Reading makes the Sense plain and compleat, viz. that *HIRAM, King of Tyre, sent to King Solomon his Namesake HIRAM ABIF, the Prince of Architects,* describ'd (1 *Kings* vii. 14.) to be a *Widow's Son of the Tribe of Naphthali*; and in (2 *Chron.* ii. 14.) the said King of Tyre calls him *the Son of a Woman of the Daughters of Dan*; and in both Places, that *his Father was a Man of Tyre*; which Difficulty is remov'd, by supposing his Mother was either of the Tribe of *Dan*, or of the Daughters of the City called *Dan* in the Tribe of *Naphthali*, and his deceased Father had been a *Naphthalite*, whence his Mother was call'd a *Widow of Naphthali*; for his Father is not call'd a *Tyrian* by Descent, but a *Man of Tyre* by Habitation; as *Obed Edom* the *Levite* is call'd a *Gittite* by living among the *Gittites*, and the Apostle *Paul* a *Man of Tarsus*. But supposing a Mistake in Transcribers, and that his Father was really a *Tyrian* by Blood, and his Mother only of the Tribe either of *Dan* or of *Naphthali*, that can

lites, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in *Canaan* so large, the Wall that inclos'd it being 7700 Foot in Compass; far less any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent *Porch* on the *East*, to the glorious and reverend *Sanctum Sanctorum* on the *West*, with most lovely and convenient Apartments for the *Kings* and *Princes*, *Priests* and *Levites*, *Israelites*,
and

can be no Bar against allowing of his vast Capacity; for as *his Father was a Worker in Brass*, so he himself was fill'd with *Wisdom and Understanding, and Cunning to work all Works in Brass*: And as King *SOLOMON* sent for him, so King *HIRAM*, in his Letter to *Solomon*, says, *And now I have sent a cunning Man, endued with Understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimson; also to grave any manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord David thy Father.* This divinely inspired Workman maintain'd this Character in erecting the Temple, and in working the Utensils thereof, far beyond the Performances of *Aholiab* and *Bezaleel*, being also universally capable of all sorts of Masonry.

and *Gentiles* also; it being an House of Prayer for all Nations, and capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit to each Person.

And if we consider the 1453 *Columns* of *Parian* Marble, with twice as many *Pillasters*, both having glorious *Capitals* of several Orders, and about 2246 *Windows*, besides those in the *Pavement*, with the unspeakable and costly *Decorations* of it within; (*and much more might be said*) we must conclude its Prospect to transcend our Imagination; and that it was justly esteem'd by far the finest Piece of *Masonry* upon Earth before or since, and the *chief Wonder* of the World; and was dedicated, or consecrated, in the most solemn manner, by *King SOLOMON*.

A. M.

3000.

1004.

Ante Ch.

But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm, that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condescended to instruct his *peculiar People* in rearing the above-mention'd stately *Tent*, and in building at length

length this gorgeous *House*, fit for the special Refulgence of his *Glory*, where he dwelt between the *Cberubims* on the *Mercy-Seat*, and from thence gave them frequent oraculous Responses.

This most sumptuous, splendid, beautiful, and glorious Edifice, attracted soon the inquisitive Artists of all Nations to spend some time at *Jerusalem*, and survey its peculiar Excellencies, as much as was allow'd to the *Gentiles*; whereby they soon discover'd, that all the World, with their joint Skill, came far short of the *Israelites*, in the Wisdom and Dexterity of *Architecture*, when the *wise King* SOLOMON was GRAND MASTER of the *Lodge* at *Jerusalem*, and the *learned King* HIRAM was GRAND MASTER of the *Lodge* at *Tyre*, and the *inspired* HIRAM ABIF was *Master of Work*, and *Masonry* was under the immediate Care and Direction of Heaven, when the *Noble* and the *Wise* thought it their Honour to be assisting to the ingenious *Masters* and *Craftsmen*, and when the *Temple* of the TRUE GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.

So that after the Erection of *Solomon's*
Temple,

Temple, *Masonry* was improv'd in all the neighbouring Nations; for the many Artists employ'd about it, under *Hiram Abif*, after it was finish'd, dispers'd themselves into *Syria, Mesopotamia, Assyria, Chaldea, Babylonia, Media, Persia, Arabia, Africa, Lesser Asia, Greece*, and other Parts of *Europe*, where they taught this liberal Art to the *free born* Sons of eminent Persons, by whose Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the **GRAND MASTERS**, each in his own Territory, and were emulous of excelling in this *Royal Art*; nay, even in **INDIA**, where the Correspondence was open, we may conclude the same: But none of the Nations, nor all together, could rival the *Israelites*, far less excel them, in *Masonry*; and their *Temple* remain'd the constant Pattern.*

Nay,

* For tho' the *Temple of Diana at Ephesus* is suppos'd to have been first built by some of *Japhet's* Posterity, that made a Settlement in *Fonia* about the Time of *Moses*; yet it was often demolish'd, and then rebuilt for the sake of Improvements in *Masonry*; and we cannot compute the Period of its last glorious Erection (that became another of the *Seven Wonders of the World*) to be prior to that of *Solomon's Temple*; but that long afterwards the Kings of *Lesser Asia* join'd, for 220 Years, in finishing it, with 107 Columns
of

A. M.
3416.
588.
Ante Ch.

Nay, the GRAND MONARCH NEBU-CHADNEZAR could never, with all his unspeakable Advantages, carry up his *Masonry* to the beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Consecration*. For after his Wars were over, and general Peace proclaim'd, he set his Heart on *Architecture*, and became the GRAND MASTER-MASON ; and having before led captive the ingenious Artists of *Judea*, and other conquer'd Countries, he rais'd indeed the largest Work upon Earth, even the Walls* and City, the Palaces and Hanging-

A. M.
3648.
356.
Ante Ch.

of the finest Marble, and many of 'em with most exquisite *Sculpture* (each at the Expence of a *King*, by the *Master-Masons* DRESIPHON and ARCHIPHON) to support the planked Cieling and Roof of *pure Cedar*, as the Doors and Linings were of *Cypress* : Whereby it became the Mistress of *Lesser Asia*, in Length 425 Foot, and in Breadth 220 Foot : Nay, so admirable a Fabrick, that XERXES left it standing when he burnt all the other Temples in his Way to *Greece* ; tho' at last it was set on Fire and burnt down by a *vile Fellow*, only for the Lust of being talk'd of, on the very Day that ALEXANDER the Great was born.

* In Thickness 87 Foot, in Height 350 Foot, and in Compass 480 Furlongs, or 60 *British* Miles in an exact Square of 15 Miles a Side, built of large Bricks, cemented

Hanging-Gardens, the Bridge and Temple of BABYLON, the Third of the *Seven* *Wonders*

cemented with the hard Bitumen of that old Vale of *Shinar*, with 100 *Gates* of *Brass*, or 25 a-side, and 250 *Towers* ten Foot higher than the *Walls*.

From the said 25 *Gates* in each Side went 25 *Streets* in strait Lines, or in all 50 *Streets*, each 15 Miles long, with four *half Streets* next the *Walls*, each 200 Foot broad, as the entire *Streets* were 150 Foot broad: And so the whole *City* was thus cut out into 676 *Squares*, each being 2 Miles and $\frac{1}{4}$ in *Compass*; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with *Yards*, *Gardens*, &c. A Branch of the *Euphrates* run thro' the Middle of it, from North to South, over which, in the Heart of the *City*, was built a stately *Bridge*, in Length a Furlong, and thirty Foot in Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the *Old Palace*, the Seat of ancient *Kings*, at the East End, upon the Ground of four *Squares*; and the *New Palace* at the West End, built by *Nebuchadnezzar*, upon the Ground of nine *Squares*, with *Hanging-Gardens* (so much celebrated by the *Greeks*) where the loftiest Trees could grow as in the Fields, erected in a Square of 400 Foot on each Side, carried up by *Terraces*, and sustain'd by vast *Arches* built upon *Arches*, until the highest *Terrace* equal'd the Height of the *City-Walls*, with a curious *Aqueduct* to water the whole *Gardens*. *Old Babel* improv'd, stood on the East Side of the River, and the *New Town* on the West Side, much larger than the *Old*, and built in order to make this Capital exceed old *Niniveh*, tho' it never

*Wonders of the World, tho' vastly inferior,
in the sublime Perfection of Mafonry, to
the*

never had so many Inhabitants by one Half. The River was begirt with Banks of Brick, as thick as the City Walls, in Length twenty Miles, *viz.* fifteen Miles within the City, and two Miles and a half above and below it, to keep the Water within its Channel; and each Street that cross'd the River had a *brazen Gate* leading down to the Water on both Banks; and West of the City was a prodigious *Lake*, in Compass 160 Miles, with a *Canal* from the River into it, to prevent Inundations in the Summer.

In the *Old Town*, was the *Old Tower of BABEL*, at the Foundation a Square of half a Mile in Compass, consisting of eight square *Towers* built over each other, with Stairs on the out-side round it, going up to the *Observatory* on the Top, 600 Foot high (which is 19 Foot higher than the highest *Pyramid*) whereby they became the first Astronomers. And in the Rooms of the *Grand Tower*, with arched Roofs, supported by Pillars 75 Foot high, the idolatrous Worship of their God *BELUS* was perform'd, till now, that this mighty Mafon and Monarch erected round this ancient Pile a *Temple* of two Furlongs on every Side, or a Mile in compass; where he lodg'd the sacred Trophies of *SOLOMON's Temple*, and the golden Image 90 Foot high, that he had consecrated in the Plains of *Dura*, as were formerly in the Tower lodg'd many other golden Images, and many precious things, that were afterwards all seiz'd by *XERXES*, and amounted to above 21 Millions Sterling.

And when all was finish'd, King *NEBUCHADNEZZAR* walking in State in his Hanging-Gardens, and from thence taking a Review of the whole City, proudly boasted

the holy, charming, lovely *Temple* of GOD. But as the *Jewish Captives* were of special use to NEBUCHADNEZZAR in his glorious Buildings, so being thus kept at work, they retain'd their great Skill in *Masonry*, and continu'd very capable of rebuilding the holy *Temple* and *City* of SALEM upon its old Foundations, which was order'd by the Edict or *Decree* of the GRAND CYRUS, according to God's Word, that had foretold his Exaltation and this Decree: And CYRUS having constituted ZERUBBABEL, the Son of *Salathiel* (of the Seed of *David*, by *Nathan*, the Brother of *Solomon*, whose Royal Family was now extinct) the Head, or *Prince* of the *Captivity*, and the Leader
of

A. M.
3468.
536.
Ante Ch.

boasted of this his mighty Work; saying, *Is not this Great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?* but had his Pride immediately rebuk'd by a Voice from Heaven, and punish'd by brutal Madness for seven Years, until he gave Glory to the God of Heaven, the *Omnipotent Architect of the Universe*, which he publish'd by a Decree thro' all his Empire, and dy'd next Year, before his GREAT BABYLON was little more than half inhabited (tho' he had led many Nations captive for that purpose); nor was it ever fully peopled; for in 25 Years after his Death, the GRAND CYRUS conquer'd it, and remov'd the Throne to *Shushan* in PERSIA.

H

A. M.
3489.
515.
Ante Ch.

of the *Jews* and *Israelites* returning to *Jerusalem*, they began to lay the Foundation of the SECOND TEMPLE, and would have soon finish'd it, if CYRUS had liv'd ; but at length they put on the *Cape-Stone*, in the 6th Year of DARIUS, the *Perſian Monarch*, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBABEL the Prince and General *Maſter-Maſon* of the *Jews*, about 20 Years after the Decree of the *Grand Cyrus*. And tho' this *Temple* of ZERUBBABEL came far ſhort of *Solomon's Temple*, was not ſo richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechinah* and the holy Relicks of *Mofes* in it, &c. yet being rais'd exactly upon *Solomon's* Foundation, and according to his Model, it was ſtill the moſt regular, ſymmetrical, and glorious Edifice in the whole World, as the Enemies of the *Jews* have often teſti- fy'd and acknowledg'd.

At length the ROYAL ART was carry'd into *Greece*, whoſe Inhabitants have left us no Evidence of ſuch Improvements in Maſonry, prior to *Solomon's Temple* ; * for their

* The *Grecians* having been long degenerated into
Barbarity,

their most ancient Buildings, as the Cittadel of *Athens*, with the *Parthenion*, or Temple of *Minerva*, the Temples also of *Theſeus*, of *Jupiter Olympius*, &c. their *Porticos* also, and *Forums*, their *Theatres* and *Gymnaſiums*, their public *Halls*, curious *Bridges*, regular *Fortifications*, ſtout *Ships* of War, and ſtately *Palaces*, were all erected after the Temple of *Solomon*, and moſt of them even after the Temple of *Zerubbabel*.

Nor do we find the GRECIANS arriv'd to any conſiderable Knowledge in *Geometry*, before the Great *Thales Mileſius*, the Philoſopher, who dy'd in the Reign of *Bellſhazzar*, and the Time of the *Jewiſh* Captivity. But his Scholar, the Greater PYTHAGORAS, prov'd the Author of the 47th *Propoſition* of *Euclid's* firſt Book, which, if duly obſerv'd, is the Foundation of all Maſonry, ſacred, civil, and military.*

A. M.

3457.

547.

Ante Ch.

The

Barbarity, forgetting their original Skill in Maſonry, (which their *Fore-fathers* brought from *Aſſyria*) by their frequent Mixtures with other barbarous Nations, their mutual Invaſions, and waſting bloody Wars; until by travelling and correſponding with the *Aſiaticks* and *Egyptians*, they reviv'd their Knowledge in *Geometry* and *Maſonry* both, though few of the *Grecians* had the Honour to own it.

* PYTHAGORAS travell'd into *Egypt* the Year that
Thales

The People of *Lesser Asia* about this Time gave large Encouragement to Masons for erecting all sorts of sumptuous Buildings, one of which must not be forgot, being usually reckon'd the Fourth of the *Seven Wonders* of the World, viz. the *Mausoleum*, or Tomb of *Mausolus* King of *Caria*, between *Lycia* and *Ionia*, at *Halicarnassus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of ARTEMISIA his mournful Widow, as the splendid Testimony of her Love to him, built of the most curious Marble, in Circuit 411 Foot, in Height 25 Cubits, surrounded with 26 Columns of the most famous *Sculpture*, and the whole open on all Sides, with Arches 73 Foot wide, perform'd by the four principal *Master-Masons* and *Engravers* of those Times,

A. M.
3652.
352.
Ante Ch.

Thales dy'd, and living there among the Priests 22 Years, became expert in *Geometry*, and in all the *Egyptian Learning*, until he was captivated by *Cambyses* King of *Persia*, and sent to *Babylon*, where he was much conversant with the *Chaldean* MAGI, and the learned *Babylonish* JEWS, from whom he borrow'd great Knowledge, that render'd him very famous in *Greece* and *Italy*, where afterwards he flourish'd and dy'd; when *Mordecai* was the prime Minister of State to *Ahasuerus* King of *Persia*, and ten Years after ZERUBBABEL's Temple was finish'd.

A. M.
3479.
525.
Ante Ch.

A. M.
3498.
506.
Ante Ch.

Times, viz. the East Side by *Scopas*, the West by *Leochares* the North by *Briax*, and the South by *Timotheus*.

But after PYTHAGORAS, *Geometry* became the darling Study of *Greece*, where many learned Philosophers arose, some of whom invented sundry Propositions, or Elements of *Geometry*, and reduc'd them to the use of the mechanical Arts.* Nor need we doubt that Masonry kept pace with *Geometry*; or rather, always follow'd it in proportion'd gradual Improvements, until the wonderful EUCLID of *Tyre* flourish'd at *Alexandria*; who gathering up the scatter'd Elements of *Geometry*, digested them into a Method that was never yet mended, (and for which his Name will be ever celebrated) under the Patronage of
PTOLOMEUS,

A. M.
3700.
304.
Ante Ch.

* Or borrow'd from other Nations their pretended Inventions, as *Anaxagoras*, *Oenopides*, *Briſo*, *Antipho*, *Democritus*, *Hippocrates*, and *Theodorus Cyrenæus*, the Master of the divine PLATO, who amplify'd *Geometry*, and publish'd the *Art Analytic*; from whose Academy came forth a vast Number, that soon dispers'd their Knowledge to distant Parts, as *Leodamus*, *Theætetus*, *Archytas*, *Leon*, *Eudoxus*, *Menaichmus*, and *Xenocrates*, the Master of *Aristotle*, from whose Academy also came forth *Eudemus*, *Theophrastus*, *Aristæus*, *Isidorus*, *Hippſicles*, and many others.

PTOLOMEUS, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great*.

And as the noble Science came to be more methodically taught, the *Royal Art* was the more generally esteem'd and improv'd among the *Grecians*, who at length arriv'd to the same Skill and Magnificence in it with their Teachers the *Asiatics* and *Egyptians*.

The next King of *Egypt*, PTOLOMEUS PHILADELPHUS, that great Improver of the liberal Arts, and of all useful Knowledge, who gather'd the greatest Library upon Earth, and had the *Old Testament* (at least the *Pentateuch*) first translated into *Greek*, became an excellent *Architect*, and GENERAL MASTER-MASON, having, among his other great Buildings, erected the famous TOWER of PHAROS,* the Fifth of the *Seven Wonders* of the World.

A. M.
374⁸.
256.
Ante Ch.

We

* On an Island near *Alexandria*, at one of the Mouths of the *Nile*, of wonderful Height and most cunning Workmanship, and all of the finest Marble; and it cost 800 Talents, or about 480,000 Crowns. The Master of Work, under the King, was *Sistratus*, a most ingenious Mason; and it was afterwards much admir'd by *Julius Cæsar*, who was a good Judge of most Things, though chiefly conversant in War and Politics.

We may readily believe, that the *African Nations*, even to the *Atlantick Shore*, did soon imitate *Egypt* in such Improvements, though History fails, and there are no Travellers encourag'd to discover the valuable Remains in Masonry of those once renowned Nations.

Nor should we forget the *learned Island* of SICILY, where the prodigious Geometrician ARCHIMEDES did flourish,* and was unhappily slain when *Syracuse* was taken by *Marcellus*, the *Roman General*: For from *Sicily*, as well as from *Greece*, *Egypt*, and *Asia*, the ancient *Romans* learnt both the

A. M.

3792.

212.

Ante Ch.

ticks. It was intended as a *Light-House* for the Harbour of *Alexandria*, from which the *Light-Houses* in the *Mediterranean* were often call'd *Pharos*. Though some, instead of this, mention, as the *Fifth Wonder*, the great OBELISK of *Semiramis*, 150 Foot high, and 24 Foot square at Bottom, or 90 Foot in Circuit at the Ground, all one intire Stone, rising pyramidically, brought from *Armenia* to *Babylon* about the Time of the Siege of *Troy*, if we may believe the History of SEMIRAMIS.

* While ERATOSTHENES and CONON flourish'd in *Greece*, who were succeeded by the excellent APOLLONIUS of *Perga*, and many more before the Birth of *Christ*, who, though not working Masons, yet were good Surveyors; or, at least, cultivated *Geometry*, which is the solid Basis of true Masonry, and its Rule.

A. M.
4004.

the SCIENCE and the ART, what they knew before being either mean or irregular ; but as they subdu'd the Nations, they made mighty Discoveries in both ; and, like wise Men, led captive, not the Body of the People, but the Arts and Sciences, with the most eminent Professors and Practitioners, to *Rome* ; which thus became the *Center of Learning*, as well as of imperial Power, until they advanc'd to their *Zenith* of Glory, under AUGUSTUS CÆSAR, (in whose Reign was born *God's* MESSIAH, the great Architect of the Church) who having laid the World quiet, by proclaiming universal Peace, highly encourag'd those dexterous Artists that had been bred in the *Roman* Liberty, and their learned Scholars and Pupils ; but particularly the great VITRUVIUS, the Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious AUGUSTUS became the *Grand-Master* of the Lodge at *Rome*, having, besides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftsmen*, as appears by the many magnificent Buildings of his Reign, the Remains of which are the Pattern and Standard of *true Masonry* in all future Times, as they are
indeed

indeed an Epitome of the *Asiatic, Egyptian, Grecian, and Sicilian* Architecture, which we often express by the Name of the AUGUSTAN STYLE, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The *old Records* of Masons afford large Hints of their *Lodges*, from the Beginning of the World, in the polite Nations, especially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects; for then always Masons, above all other Artists, were the Favourites of the Eminent, and became necessary for their grand Undertakings in any sort of Materials, not only in Stone, Brick, Timber, Plaster; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various sorts of *Architecture*.

Nor should it be forgot, that *Painters* also, and *Statuaries*,* were always reckon'd
good

* For it was not without good Reason, the Ancients thought that the Rules of the beautiful Proportions in Building were copied, or taken from the Proportions of the Body natural: Hence PHIDIAS is reckon'd in the Number of ancient Masons, for erecting the
I Statue

good Mafons, as much as *Builders, Stonecutters, Bricklayers, Carpenters, Joiners, Upholders* or *Tent-Makers*, and a vast many other Craftsmen that could be nam'd, who perform according to *Geometry*, and the Rules of *Building*; though none since *HIRAM ABIF* has been renown'd for *Cunning* in all parts of *Masonry*: And of this enough.

But among the Heathen, while the noble Science *Geometry** was duly cultivated,

Statue of the Goddess *Nemesis* at *Rhamnus*, 10 Cubits high; and that of *Minerva* at *Athens*, 26 Cubits high; and that of *JUPITER OLYMPIUS*, sitting in his Temple in *Achaia*, between the Cities of *Elis* and *Pisa*, made of innumerable small Pieces of *Porphyry*, so exceeding grand and proportion'd, that it was reckon'd one of the *Seven Wonders*, as the famous *Colossus* at *Rhodes* was another, and the greatest Statue that ever was erected, made of Metal, and dedicated to the *SUN*, 70 Cubits high, like a great Tower at a distance, at the Entry of an Harbour, striding wide enough for the largest Ships under sail, built in 12 Years by *CARES*, a famous Mason and Statuary of *Sicyon*, and Scholar to the great *Lyfippus* of the same Fraternity. This mighty *Colossus*, after standing 56 Years, fell by an Earthquake, and lay in Ruines, the Wonder of the World, till *Anno Dom.* 600, when the *Soldan* of *Egypt* carry'd off its Relicks, which loaded 900 Camels.

* By *Menelaus, Claudius, Ptolomeus*, (who was also the *Prince* of *Astronomers*) *Plutarch, Eutocius* (who recites

vated, both before and after the Reign of *Augustus*, even till the Fifth *Century* of the Christian *Æra*, Maſonry was had in great Eſteem and Veneration: And while the *Roman* Empire continu'd in its Glory, the Royal Art was carefully propagated, even to the *Ultima Thule*, and a *Lodge* erected in almoſt every *Roman* Garriſon; whereby they generously communicated their *Cunning* to the northern and weſtern Parts of *Europe*, which had grown barbarous before the *Roman Conqueſt*, though we know not certainly how long; becauſe ſome think there are a few *Remains* of good Maſonry before that *Period* in ſome Parts of *Europe*, raiſed by the original Skill that the firſt Colonies brought with them, as the *Celtic Edifices*, erected by the ancient *Gauls*, and by the ancient *Britains* too, who were a Colony of the *Celtes*, long before the *Romans* invaded this Iſland.* But

recites the Inventions of *Philo*, *Diocles*, *Nicomedes*, *Sphorus*, and *Heron* the learned Mechanick) *Kteſibus* alſo, the Inventer of Pumps (celebrated by *Vitruvius*, *Proclus*, *Pliny*, and *Athenæus*) and *Geminus*, alſo equall'd by ſome to *Euclid*; ſo *Diophantus*, *Nicomachus*, *Serenus*, *Proclus*, *Pappus*, *Theon*, &c. all Geometricians, and the illuſtrious Cultivaters of the mechanical Arts.

* The Natives within the *Roman Colonies* might be firſt

But when the GOTHs and VANDALS, that had never been conquer'd by the *Romans*, like a general Deluge, over-ran the ROMAN EMPIRE, with warlike Rage and gross Ignorance they utterly destroy'd many of the finest Edifices, and defac'd others, very few escaping; as the *Asiatic* and *African* Nations fell under the same Calamity by the Conquests of the MAHOMETANS, whose grand Design is only to convert the World by Fire and Sword, instead of cultivating the Arts and Sciences.

An. Dom.
448.

Thus, upon the Declension of the *Roman Empire*, when the *British Garrisons* were drain'd, the ANGLES and other lower SAXONS, invited by the *ancient BRITONS* to
come

first instructed in building of *Citadels* and *Bridges*, and other Fortifications necessary; and afterwards, when their Settlement produc'd Peace, and Liberty, and Plenty, the *Aborigines* did soon imitate their learned and polite Conquerors in Masonry, having then Leisure and a Disposition to raise magnificent Structures. Nay, even the Ingenious of the neighbouring Nations not conquer'd, learnt much from the *Roman Garrisons* in Times of Peace and open Correspondence, when they became emulous of the *Roman Glory*, and thankful that their being conquer'd was the means of recovering them from ancient Ignorance and Prejudices, when they began to delight in the *Royal Art*.

come over and help them against the Scots and PICTS, at length subdu'd the South Part of this *Island*, which they call'd *England*, or Land of the *Angles*; who being a-kin to the *Goths*, or rather a sort of *Vandals*, of the same warlike Disposition, and as ignorant Heathens, encourag'd nothing but War, till they became Christians; and then too late lamented the Ignorance of their Fathers in the great Loss of *Roman Masonry*, but knew not how to repair it.

Yet becoming a *free People* (as the old *Saxon Laws* testify) and having a Disposition for *Masonry*, they soon began * to imitate

* No doubt several *Saxon* and *Scotish* Kings, with many of the Nobility, great Gentry, and eminent Clergy, became the *Grand Masters* of those early Lodges, from a mighty Zeal then prevalent for building magnificent Christian Temples; which would also prompt them to enquire after the *Laws, Charges, Regulations, Customs, and Usages*, of the ancient Lodges, many of which might be preserv'd by *Tradition*, and all of them very likely in those Parts of the *British Islands* that were not subdu'd by the *Saxons*, from whence in time they might be brought, and which the *Saxons* were more fond of, than careful to revive *Geometry* and *Roman Masonry*; as many in all Ages have been more curious and careful about the *Laws, Forms, and Usages* of their respective Societies, than about the ARTS and SCIENCES thereof.

But neither what was convey'd, nor the Manner how,

tate the *Asiatics*, *Grecians*, and *Romans*, in erecting of Lodges and encouraging of *Masons*; being taught, not only from the faithful *Traditions* and valuable *Remains* of the *BRITONS*, but even by foreign *Princes*, in whose Dominions the *Royal Art* had been preserv'd much from *Gothic Ruins*, particularly by CHARLES MARTELL King of *France*, who, according to the old Records of *Masons*, sent over several expert *Crafts-men* and learned *Architects* into *England*, at the Desire of the *Saxon Kings*: So that during the *Heptarchy*, the *Gothic Architecture* was as much encourag'd here, as in other Christian Lands.

An. Dom.
741.
He dy'd.

And though the many Invasions of the *DANES* occasion'd the Loss of many Records, yet in Times of Truce or Peace they did not hinder much the good Work, though not perform'd according to the *Augustan Stile*; nay, the vast Expence laid out upon it, with the curious Inventions of the Artists to supply the *Roman Skill*, doing the best they could, demonstrate their

An. Dom.
832.

how, can be communicated by writing; as no Man indeed can understand it without the Key of a *Fellow Craft*.

their Esteem and Love for the *Royal Art*, and have render'd the GOTHIC BUILDINGS venerable, tho' not imitable by those that relish the *ancient Architecture*.

And after the *Saxons* and *Danes* were conquer'd by the *NORMANS*, as soon as the Wars ended and Peace was proclaim'd, the *Gothic* Mafonry was encourag'd, even in the Reign of the *Conqueror*,* and of his Son King *WILLIAM Rufus*, who built *Westminster-Hall*, the largest one Room perhaps in the Earth.

An. Dom.
1066.

Nor did the *Barons* Wars, nor the many bloody Wars of the subsequent *Norman Kings*, and their contending Branches, much hinder the most sumptuous and lofty Buildings of those Times, rais'd by the *great Clergy*, (who enjoying large Revenues, could well bear the Expence) and even by the *CROWN* too; for we read King *EDWARD III.* had an Officer call'd the King's *Free-*

* *William* the *Conqueror* built the *Tower* of *LONDON*, and many strong Castles in the Country, with several religious Edifices, whose Example was follow'd by the Nobility and Clergy, particularly by *Roger de Montgomery*, Earl of *Arundel*, the Archbishop of *York*, the Bishop of *Durham*, and *GUNDULPH* Bishop of *Rocheſter*, a mighty Architect.

About
An. Dom.
1362.

Free-Mason, or *General-Surveyor* of his Buildings, whose Name was HENRY YEVELE, employ'd by that King to build several Abbies, and St. STEPHEN'S CHAPPEL at *Westminster*, where the House of Commons now sit in Parliament.

About
An. Dom.
1475.

But for the further Instruction of *Candidates* and younger Brethren, a certain Record of Free-Masons, written in the Reign of King EDWARD IV. of the *Norman Line*, gives the following Account, viz.

About
An. Dom.
930.

That though the ancient Records of the Brotherhood in *England* were many of them destroy'd or lost in the Wars of the *Saxons* and *Danes*, yet King ATHELSTAN, (the Grandson of King ALFREDE the Great, a mighty Architect) the first *anointed King* of *England*, and who translated the *Holy Bible* into the *Saxon* Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from *France*, who were appointed *Overseers* thereof, and brought with them the *Charges* and *Regulations* of the *Lodges* preserv'd since the *Roman* Times, who also prevail'd with the King to improve the CONSTITUTION of the *English Lodges* according to the foreign Model, and to increase the Wages of *working Masons*,
That

That the said King's youngest Son, Prince EDWIN, being taught Masonry, and taking upon him the *Charges* of a MASTER-MASON, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King *Athelstan* his Father, for the Masons having a *Correction* among themselves, (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

That accordingly *Prince* EDWIN summoned all the Masons in the Realm to meet him in a Congregation at *York*, who came and composed a *General Lodge*, of which he was GRAND MASTER; and having brought with them all the Writings and *Records* extant, some in *Greek*, some in *Latin*, some in *French*, and other Languages, from the Contents thereof that *Assembly* did frame the CONSTITUTION and *Charges* of an *English Lodge*, made a Law to preserve and observe the same in all time coming, and ordain'd good Pay for *working Masons*, &c.

That in process of time, when Lodges were more frequent, the Right Worshipful
K
the

the *Master* and *Fellows*, with Consent of the LORDS of the Realm, (for most great Men were then *Masons*) ordain'd, that for the future, at the Making or Admission of a Brother, the CONSTITUTION should be read, and the *Charges* hereunto annex'd, by the *Master* or *Warden*; and that such as were to be admitted *Master-Masons*, or Masters of Work, should be examin'd whether they be able of *Cunning* to serve their respective *Lords*, as well the Lowest as the Highest, to the Honour and Worship of the aforesaid *Art*, and to the Profit of their *Lords*; for they be their Lords that employ and pay them for their Service and Travel.

And besides many other things, the said *Record* adds, That those *Charges* and *Laws* of FREE-MASONS have been seen and perused by our late Sovereign King *Henry VI.* and by the *Lords* of his honourable *Council*, who have allow'd them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the *Records* of ancient Times.*

Now

* In another Manuscript more ancient, we read:
 " That

Now though in the third Year of the said King *Henry VI.* while an Infant of about four Years old, the Parliament made an Act, that affected only the *working Masons*, who had, contrary to the Statutes for

“ That when the *Master* and *Wardens* meet in a
 “ *Lodge*, if need be, the *Sheriff* of the County, or the
 “ *Mayor* of the City, or *Alderman* of the Town, in
 “ which the *Congregation* is held, should be made
 “ *Fellow* and Sociate to the *Master*, in help of him
 “ against *Rebels*, and for upbearing the Rights of the
 “ Realm.

“ That *enter'd Prentices* at their making were
 “ charg'd not to be Thieves, or Thieves-Maintainers;
 “ that they should travel honestly for their Pay, and
 “ love their Fellows as themselves, and be true to the
 “ King of *England*, and to the *Realm*, and to the *Lodge*.

“ That at such *Congregations* it shall be enquir'd,
 “ whether any *Master* or *Fellow* has broke any of the
 “ Articles agreed to. And if the Offender, being
 “ duly cited to appear, prove *Rebel*, and will not at-
 “ tend, then the *Lodge* shall determine against him
 “ that he shall forswear (or renounce) his *Masonry*,
 “ and shall no more use this Craft; the which if he
 “ presume for to do, the *Sheriff* of the County shall
 “ prison him, and take all his Goods into the King's
 “ Hands, till his Grace be granted him and issued :
 “ For this Cause principally have these *Congregations*
 “ been ordain'd, that as well the lowest as the highest
 “ should be well and truly served in this Art foresaid
 “ throughout all the Kingdom of *England*.

“ *Amen, so mote it be.*”

for Labourers, confederated not to work but at their own Price and Wages; and because such Agreements were suppos'd to be made at the *General Lodges*, call'd in the Act CHAPTERS and CONGREGATIONS of MASONS, it was then thought expedient to level the said Act against the said *Congregations* :* Yet when the said King Henry VI. arriv'd to Man's Estate, the Masons laid before him and his *Lords* the above-

* *Tertio Henrici Sexti, Cap. I. An. Dom. 1425.*

Title. Masons shall not confederate themselves in Chapters and Congregations.

“ WHEREAS by yearly *Congregations* and *Confederacies*, made by the Masons in their *General Assemblies*, the good Course and Effect of the Statutes for Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Commons, our said *Sovereign Lord* the King, willing in this Case to provide a Remedy, by the Advice and Assent aforesaid, and at the special Request of the *Commons*, hath ordained and established, that such *Chapters* and *Congregations* shall not be hereafter holden ; and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for *Felons*, and that the *other Masons* that come to such Chapters and Congregations be punish'd by Imprisonment of their Bodies, and make Fine and Ransome at the King's Will.”

Co. Inf. 3. p. 99.

above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden : Nay, the said *King* and his *Lords* must have been incorporated with the *Free-Masons*, before they could make such Review of the *Records* ; and in this Reign, before *King Henry's* Troubles, *Masons* were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since, and the *Masons* never neglected their *Lodges* for it, nor ever thought it worth while to employ their *noble* and *eminent Brethren* to have it repeal'd ; because the working *Masons*, that are free of the Lodge, scorn to be guilty of such Combinations ; and the other free *Masons* have no Concern in Trespasses against the Statutes for Labourers.*

The

* That Act was made in ignorant Times, when true Learning was a Crime, and *Geometry* condemn'd for *Conjuration* ; but it cannot derogate from the Honour of the *ancient Fraternity*, who to be sure would never encourage any such Confederacy of their working Brethren. But by *Tradition* it is believ'd, that the *Parliament-Men* were then too much influenc'd by the *illiterate Clergy*, who were not accepted *Masons*, nor understood Architecture (as the *Clergy* of some former Ages) and generally thought
unworthy

The Kings of SCOTLAND very much encourag'd the *Royal Art*, from the earliest Times down to the *Union* of the Crowns, as appears by the Remains of glorious Buildings in that *ancient* Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among *Scots* Mafons, *viz.* GOD BLESS THE KING AND THE CRAFT!

Nor was the royal Example neglected by the *Nobility*, *Gentry*, and *Clergy* of SCOTLAND, who join'd in every thing for the good of the Craft and Brotherhood, the
Kings

unworthy of this Brotherhood ; yet thinking they had an indefeasible Right to know all Secrets, by vertue of *auricular Confession*, and the Mafons never confessing any thing thereof, the said *Clergy* were highly offended, and at first suspecting them of Wickedness, represented them as dangerous to the State during that Minority, and soon influenc'd the *Parliament-Men* to lay hold of such supposed Agreements of the working Mafons, for making an Act that might seem to reflect Dishonour upon even the whole *worshipful Fraternity*, in whose Favour several Acts had been both before and after that Period made.

Kings being often the *Grand Masters*, until, among other things, the *Masons* of SCOTLAND were impower'd to have a certain and fix'd *Grand Master* and *Grand Warden*, who had a Salary from the Crown, and also an Acknowledgment from every *New Brother* in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between *Mason* and *Lord*, to punish the *Mason*, if he deserv'd it, and to oblige both to equitable Terms: At which Hearings, if the *Grand Master* was absent (who was always nobly born) the *Grand Warden* presided. This Privilege remain'd till the Civil Wars, but is now obsolete; 1640. nor can it well be reviv'd until the *King* becomes a *Mason*, because it was not actually exerted at the *Vnion* of the Kingdoms. 1707.

Yet the great Care that the SCOTS took of true Masonry, prov'd afterwards very useful to ENGLAND; for the learned and magnanimous Queen ELIZABETH, who encourag'd other Arts, discourag'd this; because, being a *Woman*, she could not be made a *Mason*, tho', as other great Women, she

he might have much employ'd Mafons, like *Semiramis* and *Artemifia*.*

But upon her Demife, King JAMES VI. of SCOTLAND fucceeding to the Crown of ENGLAND, being a *Mafon* King, reviv'd the *Engliſh* Lodges; and as he was the *Fiſt* King of GREAT-BRITAIN, he was alfo the *Fiſt* Prince in the World that recover'd the *Roman* Architecture from the Ruins of *Gothick* Ignorance: For after many dark or illiterate Ages, as ſoon as all Parts of Learning reviv'd, and *Geometry* recover'd its Ground, the polite Nations began to diſcover the Confuſion and Impropriety of the *Gothick* Buildings; and in the Fifteenth and Sixteenth *Centuries* the AUGUSTAN
STILE

* ELIZABETH being jealous of any Aſſemblies of her Subjects, whoſe Buſineſs ſhe was not duly appriz'd of, attempted to break up the *annual Communication* of *Mafons*, as dangerous to her Government: But, as old Mafons have tranſmitted it by Tradition, when the noble Perſons her Maſeſty had commiſſioned, and brought a ſufficient Poſſe with them at *York* on *St. John's* Day, were *once admitted into the Lodge*, they made no uſe of Arms, and return'd the Queen a moſt honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were diſpell'd, and ſhe let them alone, as a People much reſpected by the Noble and the Wiſe of all the polite Nations, but neglected the Art all her Reign.

STILE was rais'd from its Rubbish in *Italy*, by BRAMANTE, BARBARO, SANSOVINO, SANGALLO, MICHAEL ANGELO, RAPHAEL URBIN, JULIO ROMANO, SERGLIO, LABACO, SCAMOZI, VIGNOLA, and many other bright *Architects*; but above all, by the Great PALLADIO, who has not yet been duly imitated in *Italy*, though justly rival'd in *England* by our great Master-Mason INIGO JONES.

But though all true Masons honour the Memories of those *Italian Architects*, it must be own'd, that the *Augustan Stile* was not reviv'd by any crown'd Head, before King JAMES the Sixth of SCOTLAND, and First of ENGLAND, patroniz'd the said glorious *Inigo Jones*, whom he employ'd to build his Royal Palace of WHITE-HALL; and in his Reign over all *Great-Britain*, the BANQUETING-HOUSE, as the first piece of it, was only rais'd, which is the finest one Room upon Earth; and the ingenious Mr. *Nicholas Stone* perform'd as *Master-Mason* under the Architect JONES.

Upon his Demise, his Son King CHARLES I. being also a *Mason*, patroniz'd Mr. *Jones* too, and firmly intended to have carried on his Royal Father's Design of WHITE-HALL, according to Mr. *Jones's* Stile; but was

L

unhappily

A. D.
1666.

unhappily diverted by the Civil Wars.* After the Wars were over, and the *Royal Family* restor'd, true *Masonry* was likewise restor'd; especially upon the unhappy Occasion of the *Burning* of LONDON, *Anno* 1666; for then the City-Houses were rebuilt more after the *Roman* Stile, when King CHARLES II. founded the present St. PAUL's Cathedral in *London*, (the old *Gothick* Fabrick

* The Plan and Prospect of that glorious Design being still preserv'd, it is esteem'd by skillful Architects to excel that of any other Palace in the known Earth, for the Symmetry, Firmness, Beauty, and Conveniency of Architecture; as indeed all *Master JONES's* Designs and Erections are Originals, and at first View discover him to be the Architect: Nay, his mighty Genius prevail'd with the *Nobility* and *Gentry* of all *Britain*, (for he was as much honour'd in *Scotland* as in *England*) to affect and revive the *ancient Stile* of MASONRY, too long neglected; as appears by the many curious Fabricks of those Times, one of which shall be now mention'd, the least, and perhaps one of the finest, the famous GATE of the *Physic Garden* at OXFORD, rais'd by HENRY DANVERS EARL OF DANBY, which cost his *Lordship* many hundred Pounds, and is as curious a little piece of Masonry as ever was built there before or since, with the following Inscription on the Front of it, viz.

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS,
IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632.

HENRICUS COMES DANBY.

Fabrick being burnt down) much after the Style of St. PETER's at *Rome*, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded also his royal Palace at GREENWICH, according to Mr. *Inigo Jones's* Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. WEB: It is now turn'd into an Hospital for Seamen. He founded also *Chelsea-College*, an Hospital for Soldiers; and at EDINBURGH he both founded and finish'd his royal Palace of HALY-ROOD-HOUSE, by the Design and Conduct of Sir WILLIAM BRUCE *Bart.* the Master of the Royal Works in SCOTLAND:* So that besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King CHARLES II. was an *Accepted Free-Mason*, as every one allows he was a great Encourager of the *Craftsmen*.

But

* It was an ancient *Royal-Palace*, and rebuilt after the *Augustan Style*, so neat, that, by competent Judges, it has been esteem'd the finest House belonging to the Crown: And though it is not very large, it is both magnificent and convenient, both Inside and Outside, with good Gardens, and a very large Park; and all other adjacent Accommodations.

But in the Reign of his Brother King JAMES II. though some *Roman Buildings* were carried on, the *Lodges of Free-Masons* in *London* much dwindled into Ignorance, by not being duly frequented and cultivated. But* after the *Revolution*, Anno 1688,

* But by the royal Example of his Brother King *Charles II.* the *City of LONDON* erected the famous *Monument*, where the *Great Fire* began, all of solid Stone, 202 foot high from the Ground, a Pillar of the *Dorick Order*, 15 Foot diameter, with a curious Stair-Case in the Middle of black Marble, and an iron Balcony on the Top (not unlike those of *Trajan* and *Antoninus* at *ROME*) from whence the *City* and *Suburbs* may be view'd; and it is the highest Column we know upon Earth. Its *Pedestal* is 21 Foot square, and 40 Foot high, the Front of which is adorn'd with most ingenious Emblems in *Basso Relievo*, wrought by that famous *Sculptor*, Mr. *Gabriel Cibber*, with large *Latin* Inscriptions on the Sides of it; founded Anno 1671, and finish'd Anno 1677.

In his Time also the *Society* of MERCHANT ADVENTURERS rebuilt the ROYAL EXCHANGE of *London* (the old one being destroy'd by the *Fire*) all of Stone, after the *Roman Style*, the finest Structure of that use in *Europe*, with the King's Statue to the Life, of white Marble, in the Middle of the Square (wrought by the famous *Master-Carver* and *Statuary*, Mr. GRINLIN GIBBONS, who was justly admir'd all over *Europe*, for his rivalling, if not surpassing, the most fam'd *Italian Masters*) on the *Pedestal* of which is the following Inscription, viz.

CAROLO

1688, KING WILLIAM, though a warlike
Prince, having a good Taste of Architec-
ture,

CAROLO II. CÆSARI BRITANNICO
PATRIÆ PATRI
REGUM OPTIMO CLEMENTISSIMO AUGUSTISSIMO
GENERIS HUMANI DELICIJS
UTRIUSQUE FORTUNÆ VICTORI
PACIS EUROPÆ ARBITRO
MARIUM DOMINO AC VINDICI
SOCIETAS MERCATORUM ADVENTUR. ANGLIÆ
QUÆ PER CCCC JAM PROPE ANNOS
REGIA BENIGNITATE FLORET
FIDEI INTEMERATÆ ET GRATITUDINIS ÆTERNÆ
HOC TESTIMONIUM
VENERABUNDA POSUIT
ANNO SALUTIS HUMANÆ MDCLXXXIV.

TO CHARLES II. EMPEROR OF BRITAIN
FATHER OF HIS COUNTRY
BEST MOST MERCIFUL AND AUGUST OF KINGS
DELIGHT OF MANKIND
IN ADVERSITY AND PROSPERITY UNMOV'D
UMPIRE OF EUROPE'S PEACE
COMMANDER AND SOVEREIGN OF THE SEAS
THE SOCIETY OF MERCHANT ADVENTURERS OF
ENGLAND
WHICH FOR NEAR CCCC YEARS
BY ROYAL FAVOUR FLOURISHETH
OF UNSHAKEN LOYALTY AND ETERNAL GRATITUDE
THIS TESTIMONY
HAS IN VENERATION ERECTED
IN THE YEAR OF SALVATION MDCLXXXIV.

Nor should we forget the famous THEATRE of Ox-
ford, built by *Archbishop* Sheldon, at his sole Cost,
in

ture, carried on the aforefaid two famous Hospitals of *Greenwich* and *Chelfea*, built the fine part of his royal Palace of HAMPTON COURT, and founded and finish'd his incomparable Palace at Loo in HOLLAND, &c. And the bright Example of that *glorious Prince*, (who by most is reckon'd a *Free-Mason*) did influence the *Nobility*, the *Gentry*, the *Wealthy* and the *Learned* of GREAT-BRITAIN, to affect much the
Augustan

in that King's Time, which, among his other fine Works, was design'd and conducted also by Sir *Christopher Wren* the King's Architect; for it is justly admir'd by the Curious: And the MUSÆUM adjoining to it, a fine Building rais'd at the Charge of that *illustrious* UNIVERSITY, where there have been since erected several more *Roman* Buildings, as *Trinity-College Chappel*, *Allhallows Church* in *High-street*, *Peckwater-Square* in *Christ-Church College*, the new *Printing-House*, and the whole of *Queen's-College* rebuilt, &c. by the liberal Donations of some eminent Benefactors, and by the publick Spirit, Vigilancy, and Fidelity of the *Heads of Colleges*, who generally have had a true Taste of *Roman Architecture*.

The *learned* UNIVERSITY of CAMBRIDGE not having had the Management of such liberal Donations, have not so many fine Structures; but they have two of the most curious and excellent in *Great-Britain* of their kind, the one a *Gothick* Building, KING'S-COLLEGE CHAPPEL (unless you except *King Henry VII.'s Chappel* in *Westminster-Abbey*); and the other a *Roman* Building, TRINITY-COLLEGE LIBRARY.

Augustan Style ; as appears by a vast Number of most curious Edifices erected since throughout the Kingdom : For when in the Ninth Year of the Reign of our late Sovereign QUEEN ANNE, her Majesty and the *Parliament* concurr'd in an Act for erecting 50 new *Parish-Churches* in *London*, *Westminster*, and *Suburbs* ; and the QUEEN had granted a Commission to several of the Ministers of *State*, the principal *Nobility*, great *Gentry*, and eminent *Citizens*, the two *Archbishops*, with several other *Bishops* and dignify'd *Clergymen*, to put the Act in execution ; they order'd the said *New Churches* to be rais'd according to the *ancient Roman Style*, as appears by those that are already rais'd ; and the present honourable *Commissioners* having the same good Judgment of *Architecture*, are carrying on the same laudable *grand Design*, and are reviving the *ancient Style*, by the Order, Countenance, and Encouragement of his present Majesty KING GEORGE, who was also graciously pleas'd to lay the *first Stone* in the Foundation of his *Parish Church* of St. MARTIN's *in Campis*, on the South-East Corner (by his Majesty's *Proxy* for the time, the present *Bishop* of *Salisbury*) which is now rebuilding,

rebuilding, strong, large, and beautiful, at the Cost of the *Parishioners*.*

In short, it would require many large Volumes to contain the many splendid Instances of the *mighty Influence* of Masonry from the Creation, in every Age, and in every Nation, as could be collected from Historians and Travellers: But especially in

* The *Bishop of Salisbury* went in an orderly Procession, duly attended, and having levelld the *first Stone*, gave it two or three Knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of Joy; when his *Lordship* laid upon the Stone a Purse of 100 *Guineas*, as a Present from his Majesty for the use of the *Craftsmen*. The following *Inscription* was cut in the *Foundation Stone*, and a Sheet of Lead put upon it, viz.

D. S.
 SERENISSIMUS REX GEORGIUS
 PER DEPUTATUM SUUM
 REVERENDUM ADMODUM IN CHRISTO PATREM
 RICHARDUM EPISCOPUM SARISBURIENSEM
 SUMMUM SUUM ELEEMOSYNARIUM
 ADSISTENTE (REGIS JUSSU)
 DOMINO THO. HEWET EQU. AUR.
 ÆDIFICIORUM REGIORUM CURATORE
 PRINCIPALI
 PRIMUM HUIUS ECCLESIE LAPIDEM
 POSUIT
 MARTIJ 19^o ANNO DOM. 1721.
 ANNOQUE REGNI SUI OCTAVO.

SACRED

in those Parts of the World where the *Europeans* correspond and trade, such Remains of ancient, large, curious, and magnificent *Colonading*, have been discover'd by the Inquisitive, that they can't enough lament the general Devastations of the *Goths* and *Mahometans*; and must conclude, that no *Art* was ever so much encourag'd as this; as indeed none other is so extensively useful to Mankind.*

Nay, if it were expedient, it could be
made

SACRED TO GOD
HIS MOST EXCELLENT MAJESTY KING GEORGE
BY HIS PROXY
THE RIGHT REVEREND FATHER IN CHRIST
RICHARD LORD BISHOP OF SALISBURY
HIS MAJESTY'S CHIEF ALMONER
ASSISTED (AT HIS MAJESTY'S COMMAND)
BY SIR THOMAS HEWET KNIGHT
OF HIS MAJESTY'S ROYAL BUILDINGS
PRINCIPAL SURVEYOR
THE FIRST STONE OF THIS CHURCH
LAID
THIS 19th OF MARCH ANNO DOMINI 1721
AND THE EIGHTH YEAR OF HIS REIGN.

* It were endless to recount and describe the many curious *Roman* Buildings in *Great-Britain* alone, erected since the Revival of *Roman* Masonry; of which a few may be here mention'd, besides those already spoken of, *viz.*

M

The

made appear, that from this *ancient Fraternity*, the Societies or Orders of the *War-like*

The QUEEN's House at <i>Greenwich</i>	Belonging to the Crown.
The great Gallery in <i>Somerset-Gardens</i>	The Crown.
<i>Gunnerbury-House</i> near <i>Brentford</i> , <i>Middlesex</i>	Possess'd by the Duke of <i>Queensbury</i> .
<i>Lindsay-House</i> , in <i>Lincoln's-Inn-Fields</i>	Duke of <i>Ancafter</i> .
<i>York-Stairs</i> at the <i>Thames</i> in <i>York-Buildings</i> .	
<i>St. Paul's-Church</i> in <i>Covent-Garden</i> , with its glorious Portico.	
The Building and Piazza of <i>Covent-Garden</i>	Duke of <i>Bedford</i> .
<i>Wilton-Castle</i> in <i>Wiltshire</i>	Earl of <i>Pembroke</i> .
<i>Castle-Aisby</i> in <i>Northamptonshire</i>	Earl of <i>Strafford</i> .
<i>Stoke-Park</i> in ditto	<i>Arundel</i> , Esq.
<i>Wing-House</i> in <i>Bedfordshire</i>	Hon. <i>Wm. Stanhope</i> Esq.
<i>Chevening-House</i> in <i>Kent</i>	Earl <i>Stanhope</i> .
<i>Ambrose-Bury</i> in <i>Wiltshire</i>	Lord <i>Carleton</i> .

All design'd by the incomparable INIGO JONES, and most of them conducted by him, or by his Son-in-Law Mr. *Web*, according to Mr. *Jones's* Designs.

Besides many more conducted by other Architects, influenc'd by the same happy Genius; such as,

<i>Bow-Church Steeple</i> in <i>Cheapside</i>	Built by Sir <i>Chri. Wren</i> .
<i>Hotham-House</i> in <i>Beverley</i> , <i>Yorkshire</i>	Sir <i>Charles Hotham</i> Bart.
<i>Melvin-House</i> in <i>Fife</i>	Earl of <i>Levin</i> .
<i>Longleat-House</i> in <i>Wiltshire</i>	Viscount <i>Weymouth</i> .
<i>Chesterlee-street-House</i> in <i>Durham County</i>	<i>John Hedworth</i> Esq.
<i>Montague-House</i> in <i>Bloomsbury</i> , <i>London</i>	Duke of <i>Montagu</i> .
<i>Drumlanrig-Castle</i> in <i>Northumberland</i>	Duke of <i>Queensbury</i> .
<i>Castle-Howard</i> in <i>Yorkshire</i>	Earl of <i>Carlisle</i> .
<i>Stainborough-House</i> in ditto	Earl of <i>Strafford</i> .
<i>Hopton-Castle</i> in <i>Linlithgowshire</i>	Earl of <i>Hopton</i> .
<i>BLENHEIM-Castle</i> at <i>Woodstock</i> , <i>Oxfordshire</i>	Duke of <i>Marlborough</i> .
<i>Chatsworth-Castle</i> in <i>Derbyshire</i>	Duke of <i>Devonshire</i> .
<i>Palace of Hamilton</i> in <i>Clydsdaleshire</i>	Duke of <i>Hamilton</i> .
	<i>Wanslead-</i>

like KNIGHTS, and of the *Religious* too, in
process of time, did borrow many solemn
Ufages;

<i>Wanstead-House</i> in <i>Epping-Forest, Essex</i>	Lord <i>Castlemain</i> .
<i>Duncomb-Park</i> in <i>Yorkshire</i>	<i>Thomas Duncomb</i> Esq.
<i>Mereworth-Castle</i> in <i>Kent</i>	Hon. <i>John Fane</i> Esq.
<i>Sterling-House</i> near <i>Sterling-Castle</i>	Duke of <i>Argyle</i> .
<i>Kinrofs-House</i> in <i>Kinrofs-shire</i>	Sir <i>William Bruce</i> Bart.
<i>Stourton-Castle</i> in <i>Wiltshire</i>	<i>Henry Hoar</i> Esq.
<i>Willbury-House</i> in ditto	<i>William Benfon</i> Esq.
<i>Bute-Castle</i> in <i>Isle of Bute</i>	Earl of <i>Bute</i> .
<i>Walpole-House</i> near <i>Lin Regis, Norfolk</i>	Hon. <i>Rob. Walpole</i> Esq.
<i>Burlington-House</i> in <i>Pickadilly, St.</i>	
<i>James's, Westminster</i>	Earl of <i>Burlington</i> .
<i>Dormitory</i> of <i>King's-School, Westminster</i>	The <i>Crown</i> .
<i>Tottenham-Park</i> in <i>Wiltshire</i>	Lord <i>Bruce</i> .

These three last are design'd and conducted by the Earl of BURLINGTON, who bids fair to be the best Architect of *Britain*, (if he is not so already) and we hear his Lordship intends to publish the valuable Remains of Mr. *Inigo Jones*, for the Improvement of other Architects.

Besides more of the same *Roman* Style, and yet many more in Imitation of it, which though they cannot be reduc'd to any certain Style, are stately, beautiful, and convenient Structures, notwithstanding the *Mistakes* of their several Architects: And besides the sumptuous and venerable *Gothick* Buildings, past reckoning, as *Cathedrals, Parish-Churches, Chappels, Bridges, old Palaces* of the *Kings*, of the *Nobility*, of the *Bishops*, and the *Gentry*, known well to Travellers, and to such as peruse the Histories of Counties, and the ancient Monuments of great Families, &c. as many Erections of the *Roman* Style may be review'd in Mr. *Campbell*, the Architect's ingenious Book, call'd VITRUVIUS BRITANNICUS: And if the Disposition for true ancient Masonry prevails, for some time, with Noblemen,

Ufages; for none of them were better instituted, more decently install'd, or did more facredly obferve their *Laws* and *Charges* than the Accepted *Mafons* have done, who in all Ages, and in every Nation, have maintain'd and propagated their Concernments in a way peculiar to themfelves, which the moft *Cunning* and the moft *Learned* cannot penetrate into, though it has been often attempted; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the *Freeborn* BRITISH NATIONS, difintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Mafonry of every fort, and reviv'd the *drooping* Lodges of *London*, this fair *Metropolis* flourisheth, as well as other Parts, with feveral worthy *particular* Lodges, that have a quarterly *Communication*, and an annual *grand Affembly*,

Noblemen, Gentlemen, and learned Men, (as it is likely it will) this ISLAND will become the MISTRESS of the *Earth*, for *Designing*, *Drawing*, and *Conducing*, and capable to instruct all other Nations in all things relating to the ROYAL ART.

bly, wherein the *Forms* and *Vsages* of the most ancient and worshipful Fraternity are wisely propagated, and the *Royal Art* duly cultivated, and the *Cement* of the Brotherhood preserv'd ; so that the whole *Body* resembles a well built *Arch* ; several *Noblemen* and *Gentlemen* of the best Rank, with *Clergymen* and learned *Scholars* of most Professions and Denominations, having frankly join'd and submitted to take the *Charges*, and to wear the *Badges* of a *Free* and *Accepted Mason*, under our present worthy *Grand-Master*, the most noble PRINCE *John Duke of MONTAGUE*.

THE

THE
CHARGES
OF A
FREE-MASON,

EXTRACTED FROM

The ancient RECORDS of LODGES
beyond Sea, and of those in *England, Scotland, and
Ireland*, for the Use of the *Lodges* in LONDON :

TO BE READ

At the making of NEW BRETHREN, or when the
MASTER shall order it.

The General Heads, viz.

I.



F GOD and RELIGION.

II. Of the CIVIL MAGISTRATE supreme
and subordinate.

III. Of LODGES.

IV. Of MASTERS, *Wardens, Fellows,*
and *Apprentices.*

V. Of the Management of the *Craft* in working.

VI. Of BEHAVIOUR, viz.

1. In the Lodge while *constituted.*
2. After the Lodge is over and the *Brethren* not
gone.
3. When *Brethren* meet without *Strangers*, but not
in a *Lodge.*
4. In Prefence of *Strangers not Masons.*
5. At *Home*, and in the *Neighbourhood.*
6. Towards a *strange Brother.*

I. Con-

I. *Concerning GOD and RELIGION.*

A *Mason* is oblig'd, by his Tenure, to obey the moral Law ; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Libertine*. But though in ancient Times *Masons* were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves ; that is, to be *good Men and true*, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby *Masonry* becomes the *Center of Union*, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

II. *Of the CIVIL MAGISTRATE supreme and subordinate.*

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates ; for as *Masonry* hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and *Loyalty*, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy

happy Man ; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being ; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

III. Of LODGES.

A *LODGE* is a Place where *Masons* assemble and work : Hence that Assembly, or duly organiz'd Society of *Masons*, is call'd a *LODGE*, and every Brother ought to belong to one, and to be subject to its *By-Laws* and the *GENERAL REGULATIONS*. It is either *particular* or *general*, and will be best understood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annex'd. In ancient Times, no *Master* or *Fellow* could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the *Master* and *Wardens*, that pure Necessity hinder'd him.

The Persons admitted Members of a *Lodge* must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. Of MASTERS, Wardens, Fellows, and Apprentices.

All Preferment among *Masons* is grounded upon real Worth and personal Merit only ; that so the *Lords* may be well served, the Brethren not put to Shame, nor the *Royal Craft* despis'd : Therefore no *Master* or *Warden* is chosen by Seniority, but for his Merit. It is impossible to describe these things in
writing,

writing, and every Brother must attend in his Place, and learn them in a way peculiar to *this Fraternity*: Only *Candidates* may know, that no *Master* should take an *Apprentice*, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Master's Lord*, and of being made a *Brother*, and then a *Fellow-Craft* in due time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the *WARDEN*, and then the *Master* of the *Lodge*, the *Grand Warden*, and at length the *GRAND-MASTER* of all the *Lodges*, according to his Merit.

No Brother can be a *WARDEN* until he has pass'd the part of a *Fellow-Craft*; nor a *MASTER* until he has acted as a *Warden*, nor *GRAND-WARDEN* until he has been *Master* of a *Lodge*, nor *Grand Master* unless he has been a *Fellow-Craft* before his Election, who is also to be nobly born, or a *Gentleman* of the best Fashion, or some eminent *Scholar*, or some curious *Architect*, or other *Artist*, descended of honest Parents, and who is of singular great Merit in the Opinion of the *Lodges*. And for the better, and easier, and more honourable Discharge of his Office, the *Grand-Master* has a Power to chuse his own *DEPUTY GRAND-MASTER*, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the Privilege of acting whatever the *GRAND-MASTER*, his *Principal*, should act, unless the said *Principal* be present, or interpose his Authority by a Letter.

These Rulers and Governors, *supreme* and *subordinate*, of the ancient *Lodge*, are to be obey'd in their respective Stations by all the Brethren, according to the *old Charges* and *Regulations*, with all Humility, Reverence, Love, and Alacrity.

N

V. Of

V. Of the Management of the CRAFT in working.

All *Masons* shall work honestly on working Days, that they may live creditably on *holy Days*; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the *Fellow-Craftsmen* shall be chosen or appointed the *Master*, or Overseer of the *Lord's Work*; who is to be call'd *MASTER* by those that work under him. The *Craftsmen* are to avoid all ill Language, and to call each other by no disobliging Name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of Cunning, shall undertake the *Lord's Work* as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any Brother or *Apprentice* than he really may deserve.

Both the *Master* and the *Masons* receiving their Wages justly, shall be faithful to the *Lord*, and honestly finish their Work, whether *Task* or *Journey*; nor put the Work to *Task* that hath been accustom'd to *Journey*.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the *Lord's Profit*, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a *Fellow-Craftsman* is chosen *Warden* of the Work under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the Work in the *Master's Absence* to the *Lord's Profit*; and his Brethren shall obey him.

All *Masons* employ'd, shall meekly receive their Wages

Wages without Murmuring or Mutiny, and not desert the *Master* till the Work is finish'd.

A *younger* Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of *Brotherly Love*.

All the Tools used in working shall be approved by the Grand Lodge.

No *Labourer* shall be employ'd in the proper Work of *Masonry*; nor shall ~~free~~ *Masons* work with those that are *not free*, without an urgent Necessity; nor shall they teach *Labourers* and *unaccepted* *Masons*, as they should teach a *Brother* or *Fellow*.

VI. Of BEHAVIOUR, viz.

1. In the Lodge while constituted.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any Brother speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your *Master*, *Wardens*, and *Fellows*, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the *Lodge*, who are the proper and competent Judges of all such Controversies, (unless you carry it by *Appeal* to the GRAND LODGE) and to whom they ought to be referr'd, unless a *Lord's* Work be hinder'd the mean while, in which Case a particular Reference may be made; but you must never go to Law about what concerneth *Masonry*, without an absolute Necessity apparent to the *Lodge*.

2. Be-

2. *Behaviour after the LODGE is over and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an *easy* and *free* Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as *Masons*, of the *Catholic Religion* above-mention'd; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolv'd against all *Politics*, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation* in *BRITAIN*, or the Dissent and Secession of these Nations from the *Communion* of *ROME*.

3. *Behaviour when Brethren meet without Strangers, but not in a Lodge form'd.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a *Mason*: For though all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid *ill Manners*.

4. Be-

4. *Behaviour in Presence of STRANGERS not Masons.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the *worshipful Fraternity*.

5. *Behaviour at HOME, and in your Neighbourhood.*

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge*, &c. but wisely to consult your own Honour, and that of the *ancient Brotherhood*, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange Brother.*

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor *Brother*, that is a *good Man*

Man and true, before any other poor People in the same Circumstances.

FINALLY, All these *Charges* you are to observe, and also those that shall be communicated to you in *another way*; cultivating *BROTHERLY-LOVE*, the Foundation and Cape-stone, the *Cement* and *Glory* of this ancient *Fraternity*, avoiding all *Wrangling* and *Quarrelling*, all *Slander* and *Backbiting*, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you must apply to your own or his *Lodge*; and from thence you may appeal to the *GRAND LODGE* at the *Quarterly Communication*, and from thence to the *annual GRAND LODGE*, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a *legal Course* but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of *Master* and *Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair* of MASONRY with the more Alacrity and Success; but with respect to *Brothers* or *Fellows* at Law, the *Master* and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must however carry on their *Process*, or *Law-Suit*, without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd; that all may see the *benign Influence* of MASONRY, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

Amen so mote it be.

POST-

POSTSCRIPT.

A *Worthy BROTHER*, learned in the *Law*, has communicated to the *Author* (while this Sheet was printing) the Opinion of the *Great Judge COKE* upon the *Act* against *Masons*, 3 *Hen. VI. Cap. I.* which is Printed in this Book, *Page 44*, and which Quotation the *Author* has compar'd with the Original, viz.

COKE's Institutes, third Part, Fol. 99.

The CAUSE wherefore this Offence was made Felony, is for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now (says my Lord COKE) all the Statutes concerning Labourers, before this Act, and whereunto this Act doth refer, are repeal'd by the Statute of 5 Eliz. Cap. 4. whereby the Cause and End of the making of this Act is taken away; and consequently this Act is become of no Force or Effect; for, cessante ratione Legis, cessat ipsa Lex: And the Indictment of Felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statutes of Labourers; which now cannot be so alledg'd, because these Statutes be repealed. Therefore this would be put out of the Charge of Justices of Peace, written by Master LAMBERT, pag. 227.

This Quotation confirms the Tradition of old *Masons*, that this most learned JUDGE really belong'd to the ancient *Lodge*, and was a *faithful Brother*.

General

General Regulations,

Compiled first by Mr. GEORGE PAYNE, Anno 1720, when he was **Grand-Master**, and approv'd by the **GRAND-LODGE** on *St. John Baptist's Day*, Anno 1721, at *Stationer's-Hall*, LONDON; when the *most noble* PRINCE *John Duke of MONTAGU* was unanimously chosen our **Grand-Master** for the Year ensuing; who chose JOHN BEAL M.D. his *Deputy* **GRAND-MASTER**; and Mr. *Josiah Villeneau* and Mr. *Thomas Morris, jun.*, were chosen by the Lodge **GRAND-WARDENS**. And now, by the Command of our said *Right Worshipful* **GRAND-MASTER MONTAGU**, the *Author* of this Book has compar'd them with, and reduc'd them to the ancient *Records* and immemorial *Vsages* of the Fraternity, and digested them into this new Method, with several proper Explications, for the Use of the Lodges in and about *London and Westminster*.

I.



HE **Grand-Master**, or his **DEPUTY**, hath Authority and Right, not only to be present in any true *Lodge*, but also to preside wherever he is, with the *Master* of the *Lodge* on his Left-hand, and to order his *Grand-Wardens* to attend him, who are not to act

to act in particular *Lodges* as *Wardens*, but in his Presence, and at his Command; because there the GRAND-MASTER may command the *Wardens* of that *Lodge*, or any other Brethren he pleaseth, to attend and act as his *Wardens pro tempore*.

II. The MASTER of a particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter* at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sickness, Death, or necessary Absence of the *Master*, the senior *Warden* shall act as *Master pro tempore*, if no Brother is present who has been *Master* of that *Lodge* before; for in that Case the *absent Master's* Authority reverts to the last *Master* then present; though he cannot act until the said senior *Warden* has once congregated the *Lodge*, or in his Absence the junior *Warden*.

III. The *Master* of each particular *Lodge*, or one of the *Wardens*, or some other Brother by his Order, shall keep a Book containing their *By-Laws*, the Names of their Members, with a List of all the *Lodges* in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No *Lodge* shall make more than FIVE new Brethren at one Time, nor any Man under the Age of Twenty-five, who must be also his own Master; unless by a Dispensation from the Grand-Master or his Deputy.

V. No man can be made or admitted a Member of a particular *Lodge*, without previous notice one Month before given to the said *Lodge*, in order to make due Enquiry into the Reputation and Capacity of the Candidate; unless by the Dispensation aforesaid.

VI. But no Man can be enter'd a Brother in any particular *Lodge*, or admitted to be a Member thereof, without

without the *unanimous Consent of all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the *Master*; and they are to signify their *Consent* or *Dissent* in their own prudent way, either virtually or in form, but with *Unanimity*: Nor is this inherent Privilege subject to a Dispensation; because the *Members* of a particular *LODGE* are the best Judges of it; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom; or even break and disperse the *Lodge*; which ought to be avoided by all good and true Brethren.

VII. Every *new Brother* at his making is decently to cloath the *Lodge*, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren, as the *Candidate* shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* of that particular *Lodge*; which *Charity* shall be lodg'd with the *Master* or *Wardens*, or the *Cashier*, if the Members think fit to chuse one.

And the *Candidate* shall also solemnly promise to submit to the *Constitutions*, the *Charges*, and *Regulations*, and to such other good *Usages* as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the *Lodge* in which they were made *Brethren*, or were afterwards admitted *Members*, unless the *Lodge* becomes too numerous; nor even then, without a Dispensation from the *Grand-Master* or his *Deputy*: And when they are thus separated, they must either immediately join themselves to such *other Lodge* as they shall like best, with the unanimous Consent of that other *Lodge* to which they go (as above regulated) or else they must obtain the *Grand-Master's* Warrant to join in forming a *new Lodge*.

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If any Set or Number of *Masons* shall take upon themselves to form a *Lodge* without the *Grand-Master's* Warrant, the *regular Lodges* are not to countenance them, nor own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds; but must treat them as *Rebels*, until they humble themselves, as the *Grand-Master* shall in his Prudence direct, and until he approve of them by his *Warrant*, which must be signify'd to the *other Lodges*, as the Custom is when a *new Lodge* is to be register'd in the *List of Lodges*.

IX. But if any Brother so far misbehave himself as to render his *Lodge* uneasy, he shall be twice duly admonish'd by the *Master* or *Wardens* in a *form'd Lodge*; and if he will not refrain his Imprudence, and obediently submit to the Advice of the Brethren, and reform what gives them Offence, he shall be dealt with according to the *By-Laws* of that particular *Lodge*, or else in such a manner as the *Quarterly Communication* shall in their great Prudence think fit; for which a *new Regulation* may be afterwards made.

X. The *Majority* of every particular *Lodge*, when congregated, shall have the Privilege of giving *Instructions* to their *Master* and *Wardens*, before the assembling of the *Grand Chapter*, or *Lodge*, at the three *Quarterly Communications* hereafter mention'd, and of the *Annual Grand Lodge* too; because their *Master* and *Wardens* are their Representatives, and are supposed to speak their Mind.

XI. All *particular Lodges* are to observe the same *Usages* as much as possible; in order to which, and for cultivating a good Understanding among *Free-Masons*, some Members out of *every Lodge* shall be deputed to visit the *other Lodges* as often as shall be thought convenient.

XII. The *Grand-Lodge* consists of, and is form'd by the *Masters* and *Wardens* of all the regular particular *Lodges* upon Record, with the *GRAND-MASTER* at their

their Head, and his *Deputy* on his Left-hand, and the *Grand-Wardens* in their proper Places ; and must have a QUARTERLY COMMUNICATION about *Michaelmas*, *Christmas*, and *Lady-Day*, in some convenient Place, as the *Grand-Master* shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation ; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the *Grand-Lodge* ask'd and given, or unless it be duly ask'd by the said Lodge.

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless the said Lodge leave any particular thing to the Determination of the *Grand-Master*, for the sake of Expedition.

XIII. At the said *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted : *Apprentices* must be admitted *Masters* and *Fellow-Craft* only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular *Lodge*, are to be seriously considered and decided : And if any *Brother* thinks himself aggrieved by the Decision of this Board, he may appeal to the *annual Grand-Lodge* next ensuing, and leave his Appeal in Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

Here also the *Master* or the *Wardens* of each particular Lodge shall bring and produce a List of such Members as have been made, or even admitted in their particular *Lodges* since the last *Communication* of the *Grand-Lodge* : And there shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some Brother whom the *Grand-Lodge* shall appoint for *Secretary*,

TARY, wherein shall be recorded all the *Lodges*, with their usual Times and Places of forming, and the Names of all the Members of each *Lodge*; and all the Affairs of the *Grand-Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in *Charity*, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else: But every particular *Lodge* shall dispose of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the *Lodges* (in a new Regulation) to carry in the *Charity* collected by them to the GRAND-LODGE, at the *Quarterly* or *Annual Communion*, in order to make a common Stock of it, for the more handsome Relief of poor Brethren.

They shall also appoint a TREASURER, a Brother of good worldly Substance, who shall be a Member of the *Grand-Lodge* by virtue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, especially what concerns his Office. To him shall be committed all Money rais'd for *Charity*, or for any other Use of the *Grand-Lodge*, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended; and shall expend or disburse the same by such a certain Order sign'd, as the *Grand-Lodge* shall afterwards agree to in a new Regulation: But he shall not vote in chusing a *Grand-Master* or *Wardens*, though in every other Transaction. As in like manner the *Secretary* shall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in everything except in chusing a *Grand-Master* or *Wardens*.

The *Treasurer* and *Secretary* shall have each a *Clerk*, who must be a Brother and *Fellow-Craft*, but never must be a Member of the *Grand-Lodge*, nor speak without being allow'd or desir'd.

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The *Grand-Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a *Fellow-Craft*) should be appointed to look after the Door of the *Grand-Lodge*; but shall be no Member of it.

But these Offices may be farther explain'd by a *new Regulation*, when the Necessity and Expediency of them may more appear than at present to the *Fraternity*.

XIV. If at any *GRAND-LODGE*, stated or occasional, quarterly or annual, the *Grand-Master* and his *Deputy* should be both absent, then the present *Master* of a *Lodge*, that has been the longest a *Free-Mason*, shall take the Chair, and preside as *Grand-Master pro tempore*; and shall be vested with all his Power and Honour for the time; provided there is no Brother present that has been *Grand-Master* formerly, or *Deputy Grand-Master*; for the last *Grand-Master* present, or else the last *Deputy* present, should always of right take place in the Absence of the present *Grand-Master* and his *Deputy*.

XV. In the *GRAND-LODGE* none can act as *Wardens* but the *Grand-Wardens* themselves, if present; and if absent, the *Grand-Master*, or the person who presides in his Place, shall order *private Wardens* to act as *Grand-Wardens pro tempore*, whose Places are to be supply'd by two *Fellow-Craft* of the same *Lodge*, call'd forth to act, or sent thither by the particular *Master* thereof; or if by him omitted, then they shall be call'd by the *Grand-Master*, that so the *Grand-Lodge* may be always compleat.

XVI. The *GRAND-WARDENS*, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and not to apply to the *Grand-Master* without the Knowledge of the *Deputy*, unless he refuse

refuse his Concurrence in any certain necessary Affair; in which Case, or in case of any Difference between the *Deputy* and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert to the *Grand-Master*, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The *Grand-Master* should receive no Intimation of Business concerning *Masonry*, but from his *Deputy* first, except in such certain Cases as his Worship can well judge of; for if the Application to the *Grand-Master* be irregular, he can easily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy*, who is to prepare the Business speedily, and to lay it orderly before his *Worship*.

XVII. No ~~Grand-Master~~, *Deputy Grand-Master*, *Grand-Wardens*, *Treasurer*, *Secretary*, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the *Master* or *Warden* of a particular *Lodge*; but as soon as any of them has honourably discharg'd his *Grand Office*, he returns to that Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the *DEPUTY GRAND-MASTER* be sick, or necessarily absent, the *Grand-Master* may chuse any *Fellow-Craft* he pleases to be his *Deputy pro tempore*: But he that is chosen *Deputy* at the *Grand-Lodge*, and the *Grand-Wardens* too, cannot be discharg'd without the Cause fairly appear to the *Majority* of the *Grand-Lodge*; and the ~~Grand-Master~~, if he is uneasy, may call a *GRAND-LODGE* on purpose to lay the Cause before them, and to have their Advice and Concurrence: In which case, the *Majority* of the *Grand-Lodge*, if they cannot reconcile the ~~Master~~ and his *Deputy* or his *Wardens*, are to concur in allowing the ~~Master~~ to discharge his said *Deputy* or his said *Wardens*, and to chuse another *Deputy* immediately; and the said *Grand-Lodge* shall chuse other *Wardens* in that Case, that Harmony and Peace may be preserv'd. XIX.

XIX. If the *Grand-Master* should abuse his *Power*, and render himself unworthy of the *Obedience* and *Subjection* of the *Lodges*, he shall be treated in a way and manner to be agreed upon in a *new Regulation*; because hitherto the ancient *Fraternity* have had no occasion for it, their former *GRAND-MASTERS* having all behaved themselves worthy of that honourable *Office*.

XX. The *Grand-Master*, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges* about *Town* during his *Mastership*.

XXI. If the *Grand-Master* die during his *Mastership*, or by *Sickness*, or by being beyond *Sea*, or any other way should be render'd incapable of discharging his *Office*, the *DEPUTY*, or in his *Absence*, the *Senior GRAND-WARDEN*, or in his *Absence* the *Junior*, or in his *Absence* any three present *Masters* of *Lodges*, shall join to congregate the *GRAND-LODGE* immediately, to advise together upon that *Emergency*, and to send two of their *Number* to invite the *last Grand-Master* to resume his *Office*, which now in course reverts to him; or if he refuse, then the *next last*, and so backward: But if no former *Grand-Master* can be found, then the *Deputy* shall act as *Principal*, until another is chosen; or if there be no *Deputy*, then the *oldest Master*.

XXII. The *Brethren* of all the *Lodges* in and about *London* and *Westminster*, shall meet at an *ANNUAL COMMUNICATION* and *Feast*, in some convenient *Place*, on *St. JOHN Baptist's Day*, or else on *St. JOHN Evangelist's Day*, as the *Grand-Lodge* shall think fit by a *new Regulation*, having of late *Years* met on *St. John Baptist's Day*: Provided,

The *Majority* of the *Masters* and *Wardens*, with the *Grand-Master*, his *Deputy* and *Wardens*, agree at their *Quarterly Communication*, three *Months* before, that there shall be a *Feast*, and a *General Communication* of all the *Brethren*: For if either the *Grand-Master*, or the *Majority* of the particular *Masters*, are against it, it must be dropt for that *Time*. But

But whether there shall be a *Feast* for all the *Brethren*, or not, yet the *Grand Lodge* must meet in some convenient Place, *annually* on *St. JOHN's Day*; or if it be *Sunday*, then on the next Day, in order to chuse every Year a new *GRAND-MASTER*, *Deputy*, and *Wardens*.

XXIII. If it be thought expedient, and the *GRAND-MASTER*, with the *Majority* of the *Masters* and *Wardens*, agree to hold a *GRAND FEAST*, according to the ancient laudable Custom of *Masons*, then the *Grand-Wardens* shall have the care of preparing the *Tickets*, seal'd with the *Grand-Master's Seal*, of disposing of the *Tickets*, of receiving the Money for the *Tickets*, of buying the Materials of the *Feast*, of finding out a proper and convenient Place to feast in; and of every other thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two *Grand-Wardens*, and that all Matters may be expeditiously and safely managed, the *Grand-Master*, or his *Deputy*, shall have power to nominate and appoint a certain Number of *Stewards*, as his *Worship* shall think fit, to act in concert with the two *Grand-Wardens*; all things relating to the *Feast* being decided amongst them by a Majority of Voices; except the *Grand-Master* or his *Deputy* interpose by a particular Direction or Appointment.

XXIV. The *Wardens* and *Stewards* shall, in due time, wait upon the *Grand-Master*, or his *Deputy*, for Directions and Orders about the Premises; but if his *Worship* and his *Deputy* are sick, or necessarily absent, they shall call together the *Masters* and *Wardens* of *Lodges* to meet on purpose for their Advice and Orders; or else they may take the Matter wholly upon themselves, and do the best they can.

The *Grand-Wardens* and the *Stewards* are to account for all the Money they receive, or expend, to the
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the *Grand-Lodge*, after Dinner, or when the *Grand-Lodge* shall think fit to receive their Accounts.

If the ~~Grand-Master~~ *Grand-Master* pleases, he may in due time summon all the *Masters* and *Wardens* of *Lodges* to consult with them about ordering the *Grand-Feast*, and about any *Emergency* or accidental thing relating thereunto, that may require Advice; or else to take it upon himself altogether.

XXV. The *Masters* of *Lodges* shall each appoint one experienc'd and discreet *Fellow-Craft* of his *Lodge*, to compose a *Committee*, consisting of one from every *Lodge*, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: *Provided* they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes; that so no true Brother may be debarr'd, nor a false Brother, or mere Pretender, admitted. This *Committee* must meet very early on *St. John's Day* at the Place, even before any Persons come with Tickets.

XXVI. The *GRAND-MASTER* shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place, for some good Reasons; and who are to be at the Command of the *Committee*.

XXVII. The *Grand-Wardens*, or the *Stewards*, shall appoint beforehand such a Number of Brethren to serve at Table as they think fit and proper for that Work; and they may advise with the *Masters* and *Wardens* of *Lodges* about the most proper Persons, if they please, or may take in such by their Recommendation; for none are to serve that Day, but *free* and *accepted Masons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* must

must be at the Place long before Dinner, with the *Grand-Master*, or his *Deputy*, at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard, and the Affair may be amicably decided before Dinner, if possible; but if it cannot, it must be delay'd till after the *new Grand-Master* is elected; and if it cannot be decided after Dinner, it may be delay'd, and referr'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be feared to arise that Day; that no Interruption may be given to the Harmony and Pleasure of the GRAND FEAST.

3. To consult about whatever concerns the Decency and Decorum of the *Grand-Assembly*, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion, or any momentous and important Affair, that shall be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.

XXIX. After these things are discuss'd, the *Grand-Master* and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, in order to consult amicably about electing a NEW GRAND-MASTER, or continuing the *present* if they have not done it the Day before; and if they are unanimous for continuing the *present* Grand-Master, his *Worship* shall be call'd in, and humbly desir'd to do the *Fraternity* the Honour of ruling them for the Year

Year ensuing: And after Dinner it will be known whether he accepts of it or not: For it should not be discover'd but by the Election itself.

XXX. Then the *Masters* and *Wardens*, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at *Table*.

XXXI. Some time after Dinner the GRAND-LODGE is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desir'd and allow'd.

XXXII. If the Grand-Master of last Year has consented with the *Master* and *Wardens* in private, before Dinner, to continue for the Year ensuing; then one of the *Grand-Lodge*, deputed for that purpose, shall represent to all the Brethren his WORSHIP's good Government, &c. And turning to him, shall, in the Name of the *Grand-Lodge*, humbly request him to do the FRATERNITY the great Honour (if nobly born, if not) the great Kindness of continuing to be their *Grand-Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the GRAND-LODGE shall proclaim him *Grand-Master*, and all the Members of the *Lodge* shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure, and Congratulation.

XXXIII. But if either the *Master* and *Wardens* have not in private, this Day before Dinner, nor the Day before, desir'd the last *Grand-Master* to continue in the *Mastership* another Year; or if he, when desir'd, has not consented: Then,

The last GRAND-MASTER shall nominate his Successor for the Year ensuing, who, if unanimously approv'd by the *Grand-Lodge*, and if there present, shall be proclaim'd, saluted, and congratulated the new
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Grand-Master as above hinted, and immediately install'd by the *last Grand-Master*, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the *new Grand-Master* shall be chosen immediately by *Ballot*, every *Master* and *Warden* writing his Man's Name, and the *last Grand-Master* writing his Man's Name too; and the Man, whose Name the *last Grand-Master* shall first take out, casually or by chance, shall be **GRAND-MASTER** for the Year ensuing; and if present, he shall be proclaim'd, saluted, and congratulated, as above hinted, and forthwith install'd by the *last Grand-Master*, according to Usage.

XXXV. The *last GRAND-MASTER* thus continued, or the *new GRAND-MASTER* thus install'd, shall next nominate and appoint his *Deputy Grand-Master*, either the *last* or a new one, who shall be also declar'd, saluted and congratulated as above hinted.

The **Grand-Master** shall also nominate the *new GRAND-WARDENS*, and if unanimously approv'd by the *Grand-Lodge*, shall be declar'd, saluted, and congratulated, as above hinted; but if not, they shall be chosen by *Ballot*, in the same way as the *Grand-Master*: As the *Wardens* of private *Lodges* are also to be chosen by *Ballot* in each *Lodge*, if the Members thereof do not agree to their *Master's* Nomination.

XXXVI. But if the **BROTHER**, whom the present *Grand-Master* shall nominate for his *Succeſſor*, or whom the Majority of the *Grand-Lodge* shall happen to chuse by *Ballot*, is, by Sickneſs or other neceſſary Occaſion, abſent from the *Grand-Feaſt*, he cannot be proclaim'd the **NEW GRAND-MASTER**, unleſs the *old Grand-Master*, or ſome of the *Masters* and *Wardens* of the *Grand-Lodge* can vouch, upon the *Honour* of a *Brother*, that the ſaid Perſon, ſo nominated or choſen, will readily accept of the ſaid Office; in which caſe the *old Grand-Master* ſhall act as *Proxy*, and ſhall nominate the *Deputy* and *Wardens* in his Name, and in his Name

Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the ~~Grand-Master~~ shall allow any Brother, *Fellow-Craft* or *Apprentice* to speak, directing his Discourse to his *Worship*; or to make any Motion for the good of the Fraternity, which shall be either immediately consider'd and finish'd, or else referr'd to the Consideration of the *Grand-Lodge* at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The GRAND-MASTER or his *Deputy*, or some Brother appointed by him, shall harangue all the Brethren, and give them good Advice : And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every *Annual* GRAND-LODGE has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity*: Provided always that *the old LAND-MARKS be carefully preserv'd*, and that such Alterations and *new Regulations* be propos'd and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast*; and that they be offer'd also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice*; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after Dinner, and after the *new Grand-Master* is install'd, be solemnly desir'd; as it was desir'd and obtain'd for these REGULATIONS, when propos'd by the GRAND-LODGE, to about 150 Brethren, on *St. John Baptist's Day*, 1721.

POST-

POSTSCRIPT.

Here follows the Manner of constituting a **New Lodge**, as practis'd by his *Grace* the DUKE of WHARTON, the present *Right Worshipful Grand-Master*, according to the ancient Usages of *Masons*.

A *New Lodge*, for avoiding many Irregularities, should be solemnly constituted by the *Grand-Master*, with his *Deputy* and *Wardens*; or in the *Grand-Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him; or in case the *Deputy* is absent, the *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The *Candidates*, or the new *Master* and *Wardens*, being yet among the *Fellow-Craft*, the *GRAND MASTER* shall ask his *Deputy* if he has examin'd them, and finds the *Candidate Master* well skill'd in the *noble Science* and the *royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the affirmative, he shall (by the *Grand-Master's* Order) take the *Candidate* from among his *Fellows*, and present him to the *Grand-Master*; saying, *Right worshipful GRAND-MASTER, the Brethren here desire to be form'd into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispers'd over the Face of the Earth.*

Then the *GRAND-MASTER*, placing the *Candidate* on his left Hand, having ask'd and obtain'd the unanimous Consent of all the *Brethren*, shall say; *I constitute*

stitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting your Capacity and Care to preserve the Cement of the LODGE, &c. with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the *Deputy* shall rehearse the *Charges* of a *Master*, and the *GRAND-MASTER* shall ask the *Candidate*, saying, *Do you submit to these Charges, as Masters have done in all Ages?* And the *CANDIDATE* signifying his cordial Submission thereunto, the *Grand-Master* shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all together, but one after another; and after each of them, the *Grand-Master*, or his *Deputy*, shall rehearse the short and pithy *Charge* that is suitable to the thing presented.

After this, the Members of this *new Lodge*, bowing all together to the *Grand-Master*, shall return his *Worship* Thanks, and immediately do their *Homage* to their *new Master*, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

The *Deputy* and the *Grand-Wardens*, and any other Brethren present, that are not Members of this *new Lodge*, shall next congratulate the *new Master*; and he shall return his becoming Acknowledgments to the *GRAND-MASTER* first, and to the rest in their Order.

Then the *Grand-Master* desires the *new Master* to enter immediately upon the Exercise of his Office, in chusing his *Wardens*: And the *NEW MASTER* calling forth two *Fellow-Craft*, presents them to the *Grand-Master* for his Approbation, and to the *new Lodge* for their Consent. And that being granted,

The *senior* or *junior GRAND-WARDEN*, or some Brother for him, shall rehearse the *Charges* of *Wardens*; and the *Candidates* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto.

Upon

Upon which the NEW MASTER, presenting them with the *Instruments* of their *Office*, shall, in due Form, install them in their proper Places ; and the Brethren of that new *Lodge* shall signify their Obedience to the new *Wardens* by the usual *Congratulation*.

And this LODGE being thus compleatly constituted, shall be register'd in the *Grand-Master's* Book, and by his Order notify'd to the *other Lodges*.

APPROBATION.

WHEREAS by the Confusions occasion'd in the Saxon, Danish, and Norman Wars, the *Records of Masons* have been much vitiated, the *Free Masons of England* twice thought it necessary to correct their CONSTITUTIONS, CHARGES, and REGULATIONS ; first in the Reign of King ATHELSTAN the Saxon, and long after in the Reign of King EDWARD IV. the Norman : And WHEREAS the old *Constitutions* in *England* have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in *History* and *Chronology*, through Length of Time, and the Ignorance of *Transcribers*, in the dark illiterate Ages, before the Revival of *Geometry* and ancient *Architecture*, to the great Offence of all the learned and judicious *Brethren*, whereby also the *Ignorant* have been deceiv'd.

And our late *Worthy Grand-Master*, his Grace the DUKE of MONTAGU, having order'd the *Author* to peruse, correct, and digest, into a new and better Method, the *History*, *Charges*, and *Regulations*, of the ancient FRATERNITY ; He has accordingly examin'd
several

several Copies from *Italy* and *Scotland*, and sundry Parts of *England*, and from thence, (tho' in many things erroneous) and from several other ancient Records of *Masons*, he has drawn forth the above-written new CONSTITUTIONS, with the Charges and General Regulations. And the *Author* having submitted the whole to the Perusal and Corrections of the late and present DEPUTY Grand-Masters, and of other learned Brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: He did regularly deliver them to the late GRAND MASTER himself, the said DUKE of MONTAGU, for his Examination, Correction, and Approbation; and His Grace, by the Advice of several Brethren, order'd the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the Press during his *Mastership*.

THEREFORE We, the present GRAND-MASTER of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the DEPUTY Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of LONDON and WESTMINSTER) having also perused this Performance, Do JOIN our laudable Predecessors in our solemn Approbation thereof, as what We believe will fully answer the End proposed; all the valuable Things of the old Records being retain'd, the Errors in *History* and *Chronology* corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better Method.

And we ordain That these be receiv'd in every particular Lodge under our Cognizance, as the ONLY CONSTITUTIONS of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made.

PHILIP

PHILIP Duke of WHARTON, **Grand-Master,**
 J. T. DESAGULIERS, L. L. D. and F. R. S.
 DEPUTY *Grand-Master.*

Joshua Timson } *Grand-Wardens.*
 William Watkins }

And the *Masters and Wardens* of particular *Lodges*, viz.

- I. THOMAS MORRIS, *sen.* Master.
 John Bristow } *Wardens.*
 Abraham Abbot }
- II. RICHARD HAIL Master.
 Philip Wolverston } *Wardens.*
 John Doyer }
- III. JOHN TURNER Master.
 Anthony Sayer } *Wardens.*
 Edward Cale }
- IV. Mr. GEORGE PAYNE Master.
 Stephen Hall M. D. } *Wardens.*
 Francis Sorell Esq. }
- V. Mr. MATH. BIRKHEAD Master.
 Francis Bailly } *Wardens.*
 Nicholas Abraham }
- VI. WILLIAM READ Master.
 John Glover } *Wardens.*
 Robert Cordell }
- VII. HENRY BRANSON Master.
 Henry Lug } *Wardens.*
 John Townshend }
- VIII. Master.
 Jonathan Sisson } *Wardens.*
 John Shipton }
- IX. GEORGE OWEN M. D. Master.
 Eman Bowen } *Wardens.*
 John Heath }
- X. Master.
 John Lubton } *Wardens.*
 Richard Smith }

- XI. FRANCIS Earl of DALKEITH Master.
Capt. *Andrew Robinson* } Wardens.
Col. *Thomas Inwood* }
- XII. JOHN BEAL M. D. and F.R.S. Master.
Edward Pawlet Esq. } Wardens.
Charles More Esq. }
- XIII. THOMAS MORRIS *jun.* Master.
Joseph Ridler } Wardens.
John Clark }
- XIV. THOMAS ROBBE Esq. Master.
Thomas Grave } Wardens.
Bray Lane }
- XV. Mr. JOHN SHEPHERD Master.
John Senex } Wardens.
John Bucler }
- XVI. JOHN GEORGES Esq. Master.
Robert Gray Esq. } Wardens.
Charles Grymes Esq. }
- XVII. JAMES ANDERSON A.M. } Master.
The Author of this Book. }
Gwinn Vaughan Esq. } Wardens.
Walter Greenwood Esq. }
- XVIII. THOMAS HARBIN Master.
William Attley } Wardens.
John Saxon }
- XIX. ROBERT CAPELL Master.
Isaac Mansfield } Wardens.
William Bly }
- XX. JOHN GORMAN Master.
Charles Garey } Wardens.
Edward Morphey }

LONDON,

LONDON, this 17th Day of *January*, 172 $\frac{1}{2}$.

AT the *Quarterly Communication*, This Book, which was undertaken at the Command of His GRACE the DUKE of MONTAGU, our late *Grand Master*, having been regularly approved in Manuscript by the GRAND LODGE, was this Day produced here in Print, and approved by the SOCIETY: Wherefore we do hereby Order the same to be Published, and recommend it for the Use of the *Lodges*.

PHILIP DUKE of WHARTON, *Grand Master*,
I. T. *Desaguliers*, Deputy *Grand Master*.

FINIS.



A BOOK
Of the Antient
CONSTITUTIONS
OF
The Free & Accepted
M A S O N S.

ANNO DOM:

1726.

LONDON:
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* In 1869, Bro. Hughan, of Truro, reproduced a fac-simile of this Edition in lithograph, only a limited number of copies (70) was issued.



THE BEGINNING AND FIRST
FOUNDATION

OF THE MOST WORTHY

CRAFT of MASONRY,

WITH THE CHARGES THEREUNTO BELONGING.



HE Might of the Father of Heaven, and the Wisdom of the glorious Son, through the Grace and Goodness of the Holy Ghost, they being three Persons and one God, be with us at our Beginning, and give us Grace so to govern us here in our Living, that we may come to his Bliss that never shall have an End. *Amen.*

GOOD BRETHREN and Fellows, our Purpose

R

pose is to tell you, how, and in what Manner this *worthy CRAFT of MASONRY* was begun, and afterwards how it was kept up and encouraged by worthy Kings and Princes, and by many other worshipfull Men.

AND also to those that be here, we will charge by the CHARGES that belong to every FREE-MASON to keep; for in good Faith, FREE-MASONRY is worthy to be kept well, it is a worthy CRAFT, and a curious Science.

FOR there be seven Liberal Sciences, of which Seven it is one of them; and the Names of the seven Sciences be these:

THE first is *Grammer*, and that teacheth a Man to speak and write truly.

THE second is *Rhetorick*, and that teacheth a Man to speak fair in soft Terms.

THE third *Logick*, and that teacheth a Man for to discern or know Truth from Falshood.

THE fourth is *Arithmetick*, which teacheth a Man for to reckon or count all Manner of Numbers.

THE fifth is *Geometry*, and that teacheth a Man the Mett or Measure of the Earth, and of all other Things, the which Science is called MASONRY.

THE

THE fixth Science is called *Mufick*, and that teacheth a Man the *Craft* of Song, Voice, Tongue, and which gives a Man Skill of Singing, teaching him the Art of Composition, and playing upon diverſe Inſtruments, as the *Organ* and *Harp*, methodically.

AND the ſeventh Science is called *Aſtro-nomy*, and that teacheth a Man for to know the Courſe of the Sun, of the Moon, and of the Stars.

Note, I pray you, that theſe Seven are contained under *Geometry*; for it teacheth Mettand Meafure, Ponderation and Weight, for every Thing in, and upon the whole Earth, for you to know. That every *Craftf-man* works by Meafure, *Huſbandmen*, *Navigators*, *Planters*, and all of them uſe *Geometry*; for neither *Grammer*, *Logick*, nor any other of the ſaid Sciences, can ſubſiſt without *Geometry*: *Ergo*, moſt worthy and honourable.

YOU aſk me how this Science was invented? My Anſwer is this, That before the Generall Deluge, which is commonly called *Noah's Flood*, there was a Man called *Lamech*, as you may read in the 4th Chapter of *Geneſis*, who had two Wives, the one was called *Adah*, and the other *Zillah*. By
Adah

Adah he begot two Sons, *Jabal* and *Jubal*. By *Zillah* he had one Son, called *Tubal*, and a Daughter called *Naamah*. These four Children found the Beginning of all the *Crafts* in the World. *Jabal* found out *Geometry*, and he divided Flocks of Sheep: He first built a House of Stone and Timber.

HIS Brother *Jubal* found the Art of *Musick*, he was the Father of all such as handle the *Harp* and *Organ*.

Tubal-Cain was the Instructor of every Artificer in *Brass* and *Iron*. And the Daughter found the *Craft* of Weaving.

THESE Children knew well, that God would take Vengeance for Sin, either by Fire or Water, wherefore they wrote their Sciences that they had found, in two Pillars, that they might be found after *Noah's Flood*.

ONE of the Pillars was *Marble*, for that will not burn with any Fire, and the other Stone, was called *Laternes*, for that will not drown in any Water.

OUR Intent next is to tell you truly, how, and in what Manner, these Stones were found whereon these Sciences were written.

THE great *Hermes*, firnamed *Trismagistus* (or three times Great) being both King, Priest

Priest and Philosopher, in *Egypt* he found one of them, and lived in the Year of the World 2076, in the Reign of *Ninus*; and some think him to be Grandson to *Cush*, which was Grandson to *Noah*. He was the first that began to leave off *Astrology*, to admire the other Wonders of Nature. He prov'd there was but one God, Creator of all Things. He divided the Day into twelve Hours. He is also thought to be the first who divided the *Zodiack*, into twelve Signs. He was Counsellor to *Osyris* King of *Egypt*, and is said to have invented ordinary Writing, and Hieroglyphicks, the first Laws of the *Egyptians*, and diverse other Sciences, and taught them unto other Men. *Anno Mundi* 1810.

AND at the Building of *Babylon*, MASONRY was much made of, and the King of *Babylon*, the mighty *Nimrod*, was a MASON himself, as is reported by antient Histories; and when the City of *Nineveh*, and other Cities of the *East*, were to be built, *Nimrod* the King of *Babylon*, sent thither MASONS at the request of the King of *Nineveh*, his Cousin; and when he sent them forth, he gave them a CHARGE in this Manner.

THAT they should be true to one another, and love truly together, and that they should

should serve the Lord truly for their Pay, so that their Master might have Honour, and all that belong unto him ; and several other *Charges* he gave them ; and this was the first Time that ever any MASON had any CHARGE of his CRAFT.

MOREOVER, when *Abraham* and *Sarah* his Wife went into *Egypt*, and there taught the seven Sciences to the *Egyptians*, he had a worthy Scholar whose Name was *Hermes* (*Anno Mundi* 2084) and he learned right well, and became a great Master of the seven Sciences. And in his Days it befel, that the Lords and Estates of the Realm, had so many Sons, and they had no competent Livelyhood to find their Children.

WHEREFORE they took Councill together with the King of the Land, how they might find their Children honestly, as Gentlemen, but could find no Manner of good Way, and then did they proclaim through all the Land, that if there were any Man that could inform them, that he should be well rewarded for his Travel, and that he should hold him well pleased.

AFTER this Cry was made, then came this worthy Clerk *Hermes*, and said to the King, and to the Lords.

IF ye will give me your Children to govern,

govern, I will teach them one of the seven Sciences, whereby they may live honestly, as Gentlemen should, under Condition that ye will grant them, and that I may have Power to rule them, after the Manner that Science ought to be ruled. And then the King and the Councill granted anon, and sealed his Commiſſion. And then this worthy Clerk *Hermes* took to him theſe Lords Sons, and taught them the Science of *Geometry* in Practick, for to work in Stone, all Manner of worthy Work, that belongeth to Building of Churches, Temples, Towers, Caſtles, and all other Manner of Buildings, and he gave them a CHARGE in this Manner.

FIRST, That they ſhould be true to the King, and to the Lord that they ſerve, and to the Fellowship whereto they are admitted, and that they ſhould love and be true to one another. And that they ſhould call each other his Fellow, or elſe Brother, and not his Servant, or Knave, nor no other foul Name. And that they ſhould truly deſerve their Pay of the Lord, or the Maſter of the Work that they ſerve.

THAT they ſhould ordain the wiſeſt of them to be Maſter of the Work, and neither for Love nor Lineage, Riches nor Favour,
to

to sett another that hath but little Cunning to be Master of the Lord's Work, whereby the Lord should be evil served, and they ashamed. And also that they should call the Governour of the Work MASTER, in the Time that they work with him.

AND many other *Charges* he gave them, that are too long to tell, and to all these *Charges* he made them swear a great Oath, that Men used at that Time.

AND he ordained for them a reasonable Pay whereby they might live honestly. And also that they should come and assemble together every Year once, to consult how they might work best to serve the Lord for his Profit, and to their own Credit, and to correct within themselves, him that hath trespassed against the *Craft*.

AND thus was the CRAFT grounded there, and that worthy Clerk *Hermes* gave it the Name of *Geometry*, and now its called through all the Land MASONRY.

Anno Mundi 2474, 2 Samuel 4th, 6th.

SITHENCE long Time after when the Children of *Israel* were come into the Land of the *Jebusites*, which is now called *Jerusalem*, King *David* began the Temple that is called *Templum Domini*, with us, the
Temple

Temple of *Jerusalem*, or, the Temple of the Lord.

THE same King *David* loved *Masons*, and cherished them, and gave them good Pay; and he gave them the *Charges* in manner as they were given in *Egypt* by *Hermes*, and other *Charges* more, as you shall hear afterwards.

After the Decease of King David, 1 Kings
7 chap. 13 verse,

SOLOMON sent to *Hiram*, King of *Tyre*, for one who was a cunning Workman (called *Hiram Abif*) the Son of a Woman of the Line of *Naphtali*, and of *Urias* the *Israelite*, &c.

SOLOMON to HIRAM the King.

Know thou, that my Father having a Will to build a Temple to God, hath been withdrawn from the Performance thereof by the continual Wars and Troubles he hath had, for he never took Rest before he either defeated his Enemies, or made them Tributaries unto him. For mine own Part, I thank God for the Peace which I possess, and for that by the means thereof, I have Opportunity (according to mine own Desire) to build a Temple unto God. For he it is that foretold my Father, that

s

his

his House should be builded during my Reign. For which Cause I pray you send me one of your skilfullest Men with my Servants to the Wood *Libanus*, to hew down Trees in that Place, for the *Macedonians* are more skillfull in hewing and preparing Timber, than our People are, and I will pay the Cleavers of Wood according to your Direction.

HIRAM to King SOLOMON.

THOU hast Cause to thank God, in that he has delivered thy Father's Kingdom into thy Hands. To thee, I say, who art a Man, wife, and full of Virtue. For which Cause since no News can come unto me more gracious, nor Office of Love more esteemed than this, I will accomplish all that thou requestest; for after I have caused a great Quantity of *Cedar* and *Cypus* Wood to be cut down, I will send it to thee by Sea, by my Servants, whom I will command (and furnish with convenient Vessels of Burthen) to the End they may deliver the same in what Place of thy Kingdom it shall best please thee, that afterwards thy Subjects may transport them to *Jerusalem*. You shall provide to furnish
us

us with Corn, whereof we stand in Need, because we inhabit an Island.

SOLOMON, King *David's* Son, to finish the Temple that his Father had begun, sent for *Masons* into diverse Countries, and gathered them together; so that he had Fourscore thousand Workmen, that were Workers of Stone, and were all named *Masons*; and he chose three Thousand of them to be *Masters* and *Governours* of his Work.

AND *Hiram* King of *Tyre*, sent his Servants unto *Solomon*, for he was ever a Lover of King *David*; and he sent *Solomon* Timber and Workmen to help forward the Building of the Temple. And he sent one that was named *Hiram Abif* (1 *Kings* 7. 14.) a Widow's Son of the Tribe of *Naphtali*. He was a MASTER of Geometry and was MASTER of all his *Masons*, *Carvers*, *Ingravers* and *Workmen*, and *Casters* of *Brass*, and all other *Mettalls* that were used about the Temple.

KING *Solomon* confirmed both the *Charges* and *Manners* that his Father had given to MASONS, thus was the *worthy* CRAFT of MASONRY confirmed in *Jerusalem*, and many other Kingdoms, and he finished the Temple *Anno Mundi* 3000.

CURIOUS

CURIOUS *Craftsmen* walked about full wide, in diverse Countries, some to learn more Craft and Cunning, others to teach them that had but little Cunning.

ANNO Mundi 3431, at the Destruction of the first Temple by *Nebuchadnezzar*, after it had stood four hundred and thirty Years.

THE second Temple began in the Reign of *Cyrus*, seventy Years after the Destruction; it being hindered, it was forty six Years in Building, and was finished in the Reign of *Darius*, Anno Mundi 3522.

IN the Reign of *Ptolomy* and *Cleopatra*, Anno Mundi 3813, *Onias* built a Jewish Temple in *Egypt*, in the Place called *Bubastis*, and called it after his own Name.

THE Tower of *Straton*, (alias *Cæsaria*, Anno Mundi 3842), built by *Herod* in *Palestine*, and many other curious Works of Marble, as the Temple of *Cæsar Agrippa*, to his Memory, in the Country called *Zenodoras*, near to a Place called *Panion*.

ANNO Mundi 3946, he also pulled down the second Temple, that was finished in the Reign of *Darius*, and appointed one thousand Carriages to draw Stone to the Place, and chose out ten thousand cunning and expert Workmen to hew and mould
Stone,

Stone, and one thousand he chose out and clothed, and made them *Masters* and *Rulers* of the Work, and built a new Temple, *Anno Mundi* 3947, on the Foundation which *Solomon* had laid, not inferior to the first, and was finished nine Years before the Birth of our Saviour, *Anno Mundi* 3956.

AFTER the Birth of our Saviour, *Aur-wriagus* being King of *Britain*, *Claudius* the Emperor came over with an Army, and fearing to be overthrown, made a League with him, and gave him his Daughter in Marriage, and that he should hold his Kingdom of *Romans*, and so the Emperor returned, in the Year forty-three, after the Birth of Christ; *Masons* came into *England*, and built a good Monastery near unto *Glassenbury*, with many Castles and Towers.

THIS sumptuous Art of *Geometry*, it being profest by Emperors, Kings, Popes, Cardinals, and Princes innumerable, who have all of them left us the permanent Monuments of it in their severall Places of their Dominions.

ANNO Christi 117. Nor will this I presume be denied, when well considered, that renowned Example the *Trajan* COLUMN, it being one of the most superb
Remainders

Remainders of the *Roman* Magnificence, to be now seen standing, and which has more immortalized the Emperor *Trajan*, than all the Pens of Historians. It was erected to him by the Senate and People of *Rome*, in Memory of those great Services he had rendered the Country, and to the End the Memory of it might remain to all succeeding Ages, and continue so long as the Empire itself.

ANNO Christi 300. In St. *Alban's* Time, the King of *England*, that was a *Pagan*, did wall the Town about, and that was called *Verulam*. And St. *Alban* was a worthy Knight, and Steward of the King's Household, and had the Government of the Realm, and also of making the Town Walls. He loved *Masons* well, and cherished them much, and he made their Pay right good Standing as the Realm did; for he gave them two Shillings a Week, and three Pence to their Chear; for before that Time, through all the Land, a *Mason* had but a Penny a Day, and his Meat, until St. *Alban* amended it.

AND he gave them a Charter of the King and Councill, for to hold a general Councill, and gave it the Name of an Assembly, and was thereat himself, and helped to make

make *Mafons*, and gave them *Charges*, as ye fhall hear afterwards.

IT happened prefently after the Martyrdom of St. *Alban* (who is truly termed *England's* Proto-Martyr) that a certain King invaded the Land, and deftroyed moft of the Natives by Fire and Sword; that the Science of MASONRY was much decayed, untill the Reign of *Ethelbert* (*Anno Dom.* 616.) King of *Kent*, *Gregory* the firft, firnamed *Magnus*, fent into the Ifle of *Britain*, a Monk, with other learned Men, to preach the Chriftian Faith, for this Nation as yet had not fully received it. This faid *Ethelbert* built a Church in *Canterbury*, and dedicated it to St. *Peter* and St. *Paul*, and as is fupposed, to have built, or reftored the Church of St. *Paul's* in *London*. He alfo built the Church of St. *Andrew's* in *Rochefter*.

SIBERT, King of the *East-Saxons*, by perfuafion of *Ethelbert*, King of *Kent*, having received the Chriftian Faith, built the Monaftery at *Weftminfter*, *Anno Dom.* 630. to the Honour of God and St. *Peter*.

SIGEBERT, King of the *East-Angles*, began to erect the Univerfity of *Cambridge*, *Anno Dom.* 915.

ATHELSTON began his Reign. He was

was a Man beloved of all Men. He had great Devotion towards the Churches, as appeared in the Building, adorning, and endowing of Monasteries. He built one at *Wilton*, in the Diocese of *Salisbury*, and another at *Michelney*, in *Somerſetſhire*; beſides theſe, there were few famous Monasteries in this Realme, but that he adorned the ſame, either with ſome new Piece of Building, Jewells, Books, or Portions of Lands. He greatly enriched the Church of *York*.

EDWIN, Brother to King *Athelſton*, loved *Maſons* much more than his Brother did, and was a great Practitioner of *Geometry*, and he drew him much to commune, and talk with *Maſons*, to learn of them the *Craft*; and afterwards, for the Love he had to *Maſons*, and to the *Craft*, he was made a *Maſon*; and he got of the King his Brother, a Charter (*Anno Domini* 932,) of Commiſſion, to hold every Year an Aſſembly where they would, within the Realm once a year, and to correct within themſelves, Faults and Trefpaſſes that were done within the *Craft*. And he held an Aſſembly at *York*, and there he made *Maſons*, and gave them *Charges*, and taught them the Manners, and commanded that Rule to be kept for ever and
gave

gave them the Charter and the Commif-
 fion to keep, and made an Ordinance,
 That it fhould be renewed from King to
 King. And when the Affembly was ga-
 thered together, he made a Cry, That all
 old *Mafons* and young, that had any Writing
 or Underftanding of the *Charges* and Man-
 ners that were made before in this Land, or
 any other, that they fhould bring and fhew
 them. And when it was proved, there
 was found fome in *French*, fome in *Greek*,
 and fome in *Engliſh*, and fome in other Lan-
 guages, and they were all to one Intent and
 Purpoſe ; and he made a Book thereof, how
 the *Craft* was founded ; and he himſelf bad,
 and commanded, That it fhould be read, and
 told when any *Mafon* ſhould be made, and
 for to give him his *Charges* ; and from that
 Day, untill this Time, Manners of *Mafons*
 have been kept in that Form, as well as Men
 might govern it.

FURTHERMORE, at diverſe Affemblies,
 certain *Charges* have been made and or-
 dained, by the beſt Advice of Maſters and
 Fellows.

EVERY Man that is a Maſon, take right
 good Heed to theſe *Charges* ; and if any
 Man find himſelf Guilty in any of theſe
Charges, that he ought to amend, and pray

T

to

to God for his Grace ; especially you that are to be charged, take good Heed that ye may keep these *Charges* right well, for it is a great Perill for a Man to forswear himself upon a Book.

THE first CHARGE is, That ye shall be true Men to God and the Holy Church, and that ye use no Error or Heresy by your Understanding or Discretion, but be ye wise discreet Men, or Wisemen in each Thing.

Also that ye should be Leigemen to the King of *England*, without Treason, or any other Falsehood ; and that ye know no Treason or Treachery, but you amend privily, if ye may, or else warn the King or his Council thereof.

Also ye shall be true one to each other, that is to say, to every Mason of the Craft of Masonry, that be Masons, allowed ye shall do unto them, as ye would they should do unto you.

Also that ye shall keep all the Councils of your Fellows truly, be it Lodge or in Chamber, and all other Councils that ought to be kept by Way of Brotherhood.

Also that no Mason shall be a Thief, or conceal any such unjust Action, so far as he may will or know.

Also that ye shall be true each unto
other,

other, and to the Lord or Master that ye serve, and truely to see unto his Profitt and his Advantage.

Also ye shall call Masons your Fellows or Brothers, and none other foul Name.

Also ye shall not take your Brother or Fellow's Wife in Villany, nor desire ungodly his Daughter, or his Servant, nor put him to no Disworship.

Also ye shall pay truely for your Meat and Drink, where ye go to Board.

Also ye shall do no Villany, whereby the Craft may be slandered.

THESE be the true Charges in generall, that belong to every free Mason to keep, both Masters and Fellows.

REHEARSE I will other Charges in singular, for Masters and Fellows.

FIRST, That no Master or Fellow shall take upon him any Lord's Work, nor any other Man's Work, unless he know himself able and sufficient of Cunning to perform the same, so that the *Craft* have no Slander nor Disworship thereby, but that the Lord may be well and truely served.

Also that no Master take no Work, but that he take it reasonable, so that the Lord may be well served with his own Good, and the Master to live honestly, and to pay his Fellows.

Also

Also that no Master or Fellow shall not supplant any other of their Work, that is to say, if he have taken a Work in Hand, or else stand Master of the Lord's Work, he shall not put him out, except he be unable of cunning to end the Work.

Also that no Master or Fellow take no Prentice but for the Terme of seven Years, and that the Prentice be able of Birth, that is to say, free-born, and whole of Limbs, as a Man ought to be.

Also that no Master nor Fellows take no Allowance to be made Masons without the Assent and Council of his Fellows, and that he take him for no less Terme than five or seven Years, and that he that is to be made a Mason be able in all manner of Degrees ; that is to say, free-born, come of good Kindred ; true and no Bond-man ; And also, that he have his right Limbs as a Man ought to have.

Also that no Mason take any Prentice, unless he have sufficient Occupation to set him on, or to set three of his Fellows, or two of them at the least, on Work.

Also, that no Master or Fellows shall take no Man's Work to task that was wont to go to Journey.

Also that every Master shall pay to his
Fellow

Fellow but as they deserve, so that he be not deceived by false Workmen.

ALSO that no Mason slander another behind his Back, to make him lose his good Name or his worldly Goods.

ALSO that no Fellow within the Lodge, or without, misanswer another ungodly, or reproachfully, without a reasonable Cause.

ALSO that every Mason shall reverence his Elder and put him to worship.

ALSO that no Mason shall be a common Player at Hazard or at Dice, or at any other unlawfull Plays, whereby the Craft may be slandered.

ALSO that no Mason shall use no Letchery, nor be a Pander or Bawd, whereby the Craft might be slandered.

ALSO that no Fellow go into the Town in the Night-time, except he have a Fellow with him that may bear him witness that he was in honest Company.

ALSO that every Master and Fellow shall come to the Assembly, if he be within fifty Miles about, if he have any Warning; and if he has trespassed against the Craft, then to abide the Award of the Masters and Fellows.

ALSO that every Master and Fellow, that have trespassed against the Craft, shall stand

stand to the Award of the Masters and Fellows to make them accorded, if they can ; and if they may not accord them, then to go to the Common-Law.

Also that no Master or Fellow make or Mould, nor Square, nor Rule to no Leyer nor set no Leyer within the Lodge, nor without, to hew nor mould Stones.

Also that every Mason receive and cherish strange Fellows when they come over the Countries, and set them to work, if they will, as the manner is ; That is to say, if they have mould Stones in his Place, or else he shall refresh him with Money unto the next Lodge.

Also that every Mason shall truly serve the Lord for his Pay, and every Master truly to make an End of his Work, be it Task or Journey, if he have his Demand, and all that he ought to have.

These Charges that we have now rehear'd unto you, and all other that belong to Masons, ye shall keep ; so help you God and your Halli-
dom.

A M E N.

THE
CONSTITUTIONS
OF THE
FREE MASONS.

CONTAINING
The History, Charges, Regulations,
&c. of that Most Ancient and Right
Worshipful FRATERNITY.

For the Use of the LODGES.

Fraternitatem Diligite.



DUBLIN:

Printed by *J. Watts*, at the *Lord Carteret's*
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In the Year of Masonry 5730.
Anno Domini 1730.


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1870.



To the RIGHT HONOURABLE
GEORGE Lord *St. GEORGE*,
Baron of *HATLEY St. GEORGE*,
One of His MAJESTY's Most Honourable
PRIVY-COUNCIL

For the KINGDOM of
I R E L A N D,
Vice-Admiral of the Province of Connaught,
Custos Rotulorum of the Counties of Gal-
way, Roscommon and Leitrim, and Go-
vernors of the City of Galway.

My Lord,

T is a great Satisfaction to me to have the Honour of laying these *Constitutions* at your Lordship's Feet, and every Brother will receive, and regard them with the greater Pleasure, in knowing it had your Lordship's Perusal and Approbation.

U

These

These *Constitutions*, my Lord, were first compil'd from the ancient Records of *Free-Masons*, and adapted to the Use of the *Lodges* in *Great-Britain*, by the learned *James Anderson*, A.M. when his Grace the Duke of *Montague* was *Grand-Master*, and dedicated to his Grace; and the *Charges* and *Regulations* have ever since been carefully observ'd and kept up by the worthy Brethren of that Kingdom, under their several Honourable and Right Worshipful *Grand Masters*.

And the tender Regard your Lordship has always express'd, and shew'd to this ancient *Society*, and the Honour you have been willing at any time to do them, made me the more ambitious to prefix your Lordship's Name to these *Constitutions*: And should I (as is common in Dedications) make mention but in part, of your Lordship's excellent Qualifications, Virtues or Graces, I should offend your Lordship's Modesty, and in the Essay betray my own Weakness and Imperfection.

The *Lodges*, like Flowers opening at Sun-rise, began to rouse up their drooping Heads at the very Name of your Lordship's
 Appearance

Appearance amongst them, not only in Hopes, but in full Assurance, that the ancient and Right Worshipful *Fraternity* will be fix'd upon as good a Bassis, and flourish in this Kingdom as well as ever it did in any Kingdom of the World since the Building of *Solomon's Temple*.

And I am persuaded, my Lord, that the Brethren in general will, in Imitation of your Lordship, quit themselves like Men, walk by the Line, stand by the Plumb, live upon the Square, and level their Friendship to the End of Time : And that *while here they build to themselves, and dwell in Earthly Tabernacles, they will make sure of an everlasting Habitation not made with Hands*. Which is the Desire of,

My Lord,

Your Lordship's

Most Humble and

Most Obedient Servant

And Faithful Brother.

JOHN PENNELL.



T H E
C O N S T I T U T I O N
O F T H E

Right Worshipful *Fraternity* of

Accepted FREE MASONS.

T O B E R E A D

At the Admission of a *New Brother*, or
when the *Master* or *Wardens* shall think
proper.

I. *The History of Masonry.*



*A*DAM, our first Parent,
created after the Image of
God, *the great Architect*
of the *Universe*, must have
had the Liberal Sciences,
particularly *Geometry*, writ-
ten on his Heart; for even since the Fall,
we find the Principles of it in the Hearts
of his Offspring.

No doubt *Adam* taught his Sons *Geome-*
try; for we find, that *Cain* built a City,
and

An. Mund.

1.

4003

Ante Christ.

and call'd it *Enoch*, after the Name of his eldest Son. *Seth* was the prime Cultivator of *Astronomy*; and Arts began to be improv'd as Men multiply'd on the Earth, as working in Metal by *Tubal Cain*, Musick by *Jubal*, Pastorage and Tent-making by *Jabal*, and at this Time they had the mighty Advantage of *Adam's* living among them.

The Godly *Enoch*, (who prophesy'd of the general Destruction of the World, for the Punishment of the Wicked) erected two large Pillars, (tho' some ascribe them to *Seth*) the one of *Stone* and the other of *Brick*, whereon were engraven the Liberal Sciences, &c. The Stone Pillar remain'd in *Syria* until the Days of *Vespasian* the Emperor.

Noah the ninth from *Seth*, commanded and directed of God, with his three Sons *Shem*, *Ham* and *Japhet*, built an Ark (which, tho' of Wood, was a wonderful Piece of *Geometrical Masonry*,) whereby they saved themselves and their Wives from the Flood. And about 101 Years after the Deluge their growing Posterity began to build the City and large Tower of *Babel*, in the Vale of *Shinar*, in order to make to themselves a NAME, where after having spent 53 Years in that prodigious Work,

An. Mund.

1656.

2348

Ante Ch.

Work, their Language was confounded, and they dispers'd themselves into distant Parts of the World.

After the Dispersion, *Nimrod*, the Founder of the *Assyrian* Monarchy, built many splendid Cities, at *Ereck*, *Accad*, and *Calneh*, in *Shinar* ; from whence afterwards he went into *Assyria*, and built *Nineveh*, *Rohoboth*, *Calah*, and *Rhefin*.

Nimrod, (which signifies a *Rebel*) was the Name given him by *Moses*, and the *Holy Family* ; but among his Friends in *Chaldea* his proper Name was *Belus*, which signifies *Lord*, and afterwards was worshipp'd as a God by many Nations, under the Name of *Bel*, or *Baal*, and became the *Bacchus* of the Ancients, or *Bar Chus*, the Son of *Chus*.

Upon the *Tygris* and *Euphrates*, flourish'd many Learned *Priests* and *Mathematicians*, known by the Name of *Chaldees* and *Magi*, who preserv'd the good Science *Geometry*; and *Kings*, and *Great Men* encourag'd the *Royal Art*. But it is not expedient to speak more plain of the Premises, except in a form'd Lodge.

From hence, the *Science* and *Art* were both transmitted to latter Ages and distant Climes, and *Masons* had the ancient and universal

universal Practice of conversing without speaking, and knowing each other at a Distance.

An Mund.
1816.
2188
Ante Ch.

Mizraim the second Son of *Ham*, brought the *Royal Art* of *Masonry* into *Egypt*, about six Years after the Confusion at *Babel*, and 160 after the Flood; where the River *Nile* overflowing its Banks, soon caus'd an Improvement in *Geometry*. The ancient noble Cities, magnificent Edifices, and particularly the famous *Pyramids*, demonstrate the early Taste and Genius of that ancient Kingdom.

First of the
7 *Wonders.*

One of those *Pyramids* is reckon'd the first of the seven Wonders of the World, the Marble Stones brought a vast Way from the Quarries of *Arabia*, were most of them 30 Foot long; and its Foundation cover'd the Ground of 700 Foot on each Side, or 2800 in Compass, and 481 in perpendicular Height. And in perfecting it, 360000 Men were employ'd every Day for 20 Years, by some ancient *Egyptian* King, long before the *Israelites* were a People, for the Honour of his Empire, and at last to become his Tomb.

The sacred Records inform us, that the eleven great Sons of *Canaan* (the youngest Son of *Ham*) soon fortified themselves in strong

strong Holds, and stately wall'd Cities, and erected most beautiful Temples, for when the *Israelites*, under the great *Joshua*, invaded their Country, they found it so regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible.

And surely the fair and gallant Posterity of *Japhet*, (the eldest Son of *Noah*) such as travell'd into the Isles of the *Gentiles*, must have been equally skill'd in *Geometry* and *Masonry*; for when a Correspondence with them was open'd in after Ages, we find they were most curious *Architects*.

The Posterity of *Shem* (that Holy Branch, of whom, as concerning the Flesh, *Christ* came) was not unskilful in the Learned Arts. This select Family, long us'd *Military Architecture*, while they were Sojourners among Strangers; and when in *Egypt*, they wrought in *Brick and Stone*; and their Slavery there may be look'd upon as the Divine Providence of God, in order to make them good *Masons* before they possess'd the Promised Land.

And while they were marching thro' *Arabia* to *Canaan*, under *Moses*, God was pleas'd to inspire *Bezaleel* and *Aholiab* with

x

Wisdom

An. Mund.
2427.
¹⁵⁷⁷
Ante Ch.

An. Mund.
2514.
1490
Ante Ch.

Wisdom to erect that most glorious *Tent* or *Tabernacle*, wherein the *Shechina* resided (which afterwards prov'd the Model of *Solomon's Temple*) according to the Pattern that God shewed *Moses* in the Mount, who therefore became the general *Master-Mason*, being well skill'd in all the *Egyptian Learning*, and divinely inspir'd with more sublime Knowledge in *Masonry*; And the *Israelites* were well instructed under the Conduct of their Grand Master *Moses*, who often marshall'd them into a regular and general Lodge while in the Wilderness; and gave them wise Charges, Orders, &c. had they been well observ'd. But no more of the Premises must be mention'd.

When the *Israelites* were possessed of
An. Mund. *Canaan*, by the special Direction of Heaven,
 2554.
 1450
Ante Ch. they vastly improv'd their *Masonry*: For
 the finest Sacred Building of the *Canaanites*
 was the Temple of *Dagon* in *Gaza* of the
Philistines, which was very magnificent, and
 capacious enough to receive 5000 People
 under its Roof, that was artfully supported
 by two main Columns, by which *Sampson*
An. Mund. pull'd it down on the Lords of the *Philis-*
 2893.
 1111
Ante Ch. *tines*: Which Temple was a wonderful
 Discovery of their mighty Skill in *true*
Masonry, as must be own'd.

But

But *Dagon's* Temple, and the finest Structures of *Tyre* and *Sidon*, could not be compar'd with the *Eternal GOD's* Temple at *Jerusalem*, begun and finish'd, to the Amazement of all the World, in the short Space of seven Years and six Months, by that wisest and most glorious King of *Israel*, *SOLOMON*, the Prince of Peace and *Architecture*, the Son of *David*, who was refused that Honour for being a Man of Blood. This Temple was built without the Noise of Workmen's Tools, tho' there were employ'd about it no less than 3600 *Master-Masons*, to conduct the Work according to *Solomon's* Directions, with 80000 *Fellow-Crafts*, or *Hewers of Stone*, in the Mountain, and 70000 Labourers, besides the Levy under *Adoniram*, 30000 to work in the Mountains of *Lebanon*, by Turns, with the *Sidonians*, being in all 183600; for which great Number of ingenious *Masons*, *Solomon* was much obliged to *Hiram*, or *Huram*, King of *Tyre*, who sent his *Masons* and *Carpenters* to *Jerusalem*, and the Firs and Cedars of *Lebanon* to *Joppa*, the next Sea-Port.

But above all, he sent his Namesake *HIRAM* or *HURAM*, the most accomplish'd *Mason* upon Earth, who was the
chief

chief *Master-Mason* of his Father. He was
 * 1 *Kings*, a Widow's Son of the Tribe of* *Napthali*,
 7, 14. and his Mother was a Woman of the
 † 2 *Chron.* Daughters of† *Dan*; that is to be under-
 2, 14. stood, by her Father she was of the Tribe
 of *Napthali*, and by her Mother of the
 Tribe of *Dan*: So that *Hiram* by his
 Father was a *Tyrian*, and by his Mother
 an *Israelite*, which was a wonderful Type
 of the *Gentiles* being afterwards the Propa-
 gators of the Gospel, or chief Builders of the
 Church of *Christ*. More might be said to
 a Brother, which must not be committed
 to Writing, and for Reasons not here to be
 mention'd.

This Temple was inclosed with a Wall
 7700 Foot in Compass, exactly proportion'd,
 and of beautiful Dimensions. The magni-
 ficent Porch was on the *East*, the Glorious
 and Reverend *Sanctum Sanctorum* on the
West, with most lovely and convenient
 Apartments for Kings and Princes, Priests
 and *Levites*, *Israelites* and *Gentiles*, and able
 (in its Courts and Apartments together) to
 hold 300000 People, by a modest Calcu-
 lation, allowing a square Cubit to each
 Person.

There was in this Glorious Temple 1453
 Columns of *Parian* Marble, and 2906 Pil-
 lasters,

lasters, both having glorious Capitals of several Orders, and about 2246 Windows, besides those in the Pavement, with unspeakable and costly Decorations, which amounted to a Sum almost incredible : And we must conclude its Prospect to transcend our Imagination, and that it was justly esteem'd by far the finest Piece of *Masonry* upon the Earth, before or since ; the second but chief Wonder of the World ; and was dedicated, or consecrated, in the most solemn Manner by King *Solomon*.

*Second
Wonder of
the World.*

*An. Mund.
2983.
1021
Ante Ch.*

But leaving what must not be communicated by Writing, we may affirm, that the *Royal Art* was never perfected, until God condescended to instruct his peculiar People in rearing the above-mentioned stately Tent, and in building this glorious House, fit for the special Refulgence of his Glory, where he dwelt between the *Cherubims* on the *Mercy-Seat*, and from thence gave frequent Oraculous Responses.

This most sumptuous, splendid, beautiful and glorious Edifice soon drew the Eyes of the inquisitive Artists of all Nations to view its peculiar Excellencies ; by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country, and *Masonry* was soon improv'd in all the neighbouring

bouring Nations; at which Time the wise King *Solomon* was *Grand Master* of the *Lodge* at *Jerusalem*, the learned King *Hiram* was *Grand-Master* of the *Lodge* at *Tyre*, and the inspir'd *HIRAM ABIF* was Master of the Work. The Noble and the Wise thought it their Honour to be assisting to the ingenious Masters and Craftsmen. The Temple of the *True GOD* was the Wonder of the World, and *Masonry* was under the immediate Care and Direction of Heaven.

When this Temple was finish'd, the ingenious Artists dispersed themselves into sundry Parts of the World, where they taught this Liberal Art to the free-born Sons of eminent Persons, by whose Dexterity, Kings, Princes and Potentates built many glorious Piles, and became *Grand-Master* each in his own Territory: But none of the Nations, nor all together, could rival the *Israelites*; their Temple remain'd the constant Pattern of all *True Masonry*.

Ante Ch.
1490.

Third of the
7 Wonders.

The Temple of *Diana* at *Ephesus* (supposed to have been first built by some of *Japhet's* Posterity) was often demolish'd and rebuilt again for the Improvement of *Masonry*, and became the third of the seven Wonders. The Kings of Lesser *Asia* joyn'd for 220 Years in finishing it, with 107 Columns

Columns of the finest Marble, with exquisite Sculpture, each at the Expence of a King, by the Master-Masons *Dresiphon* and *Archiphron*, to support the plank'd Ceiling and Roof of pure Cedar, and the Doors and Linings were of Cypress. It was in Length 425 Foot, and in Breadth 220; Nay, so admirable a Fabrick, that *Xerxes* left it standing when he burnt all the other Temples in his Way to *Greece*; tho' at last it was set on Fire, and burnt down by *Erostratus*, a vile Fellow, only for the Lust of being talk'd of, on the very Night that *Alexander* the Great was born.

An. Mund.
3648.
356
Ante Ch.

The Grand Monarch, *Nebuchadnezzar*, could never carry up his *Masonry* to the beautiful Strength and Magnificence of the Temple-Work which he, in warlike Rage, burnt down, after it had remained in Splendor 436 Years; for after his Wars were over, he set his Heart on *Architecture*, and having before led Captive the ingenious Artists, of *Judea*, and other conquer'd Nations, he rais'd indeed the largest Work upon Earth, even the Walls and City, the Palaces and hanging Gardens, the Bridge and Temple of *Babylon*, (the fourth Wonder of the World) but vastly inferior to the sublime perfection of *Masonry* in the Holy,

An. Mund.
3416.
588
Ante Ch.

*The Fourth
Wonder of
the World.*

Holy, Charming, and Lovely Temple of GOD.

The City of *Babylon* was built on a Square of 15 Miles each Side, being 60 Miles in Compass; the Walls were 87 Foot thick, and 350 in Height, built of large Bricks, cemented with the hard Bitumen of the Vale of *Shinar*; with 100 Gates of Bricks, or 25 on each Side, and 250 Towers, each 10 Foot higher than the Walls.

From the said 25 Gates in each Side went 25 Streets in a strait Line, in all 50 Streets, each 15 Miles long, and 150 Foot broad, with four Half-streets next the Walls, each 200 Foot broad; and so the whole City was divided into 676 Squares, each being two Miles and a Quarter in Compass, round which were built Houses three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. and a Branch of the *Euphrates* ran thro' the middle of it, from *North to South*, over which, in the Heart of the City, was built a stately Bridge, (in Length 660 Foot, and 30 Foot broad) by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces; at the *East* End was the old Palace, the Seat of the ancient Kings, upon the
Ground

Ground of four Squares; and at the *West* End the new Palace, built by *Nebuchadnezzar*, upon the Ground of nine Squares, with hanging Gardens (so much celebrated by the *Greeks*) where the loftiest Trees could grow as in the Fields, erected in a Square of 400 Foot on each Side, carry'd up by Terraces, and sustain'd by vast Arches built upon Arches, until the highest Terrace equalled the Height of the City Walls, with a curious Aqueduct to water the whole Gardens. Old *Babel* improved, stood on the *East* Side of the River, and the new Town on the *West*. The River was begirt with Banks of Brick, as thick as the City Walls, in length 20 Miles, *viz.* 15 within the City, and two and an half above and below it, to keep the Water within the Channel; and each Street that cross'd the River had a Gate of Bricks, leading down to the Water on both Banks; and *West* of the City was a prodigious Lake, in Compass 160 Miles, with a Cannal from the River into it, to prevent Inundations.

In the old Town was the old *Tower* of *Babel*, at the Foundation a Square of half a Mile in Compass, consisting of eight square *Towers* built over each other, with Stairs on the Out-side round it, going up
Y to

to the *Observatory* on the Top, 600 Foot high, (which is 19 Foot higher than the highest *Pyramid*) whereby they became the first *Astronomers*; and in the Rooms of the *Grand Tower*, with arched Roofs, supported with Pillars 75 Foot high, the idolatrous Worship of their God *Belus* was perform'd, till now, that this mighty *Mason* and *Monarch*, erected round this ancient Pile a *Temple* of two Furlongs on every Side, or a Mile in Compass, wherein he lodg'd the sacred Trophies of *Solomon's Temple*, and the *Golden Image*, 90 Foot high, that he had consecrated in the Plains of *Dura*, as were formerly in the *Tower* lodg'd many other *Golden Images*, and many precious Things, which were afterwards all seiz'd by *Xerxes*, and amounted to above 21 Millions *Sterling*.

An. Mund.
3524.
480
Ante Ch.

But as the captive *Jews* were of special Use to *Nebuchadnezzar* in his glorious Buildings, so being thus kept at work, they retain'd their great Skill in *Masonry*, and continued very capable of Rebuilding the *Holy Temple* and City of *Salem* upon its old Foundations, which was order'd by the Decree of the Grand *Cyrus*, and would soon have been finish'd had *Cyrus* liv'd: But at length they put on the *Cape-Stone* in the sixth Year
of

An. Mund.
3468.
535
Ante Ch.

of *Darius* the *Perſian* Monarch, and it was dedicated with great Joy and Sacrifices, by *Zerubbabel*, the Prince and General Maſter-Maſon of the *Jews*, about twenty Years after the Decree of the Grand *Cyrus*. And tho' this *Temple* of *Zerubbabel* came far ſhort of *Solomon's* *Temple*, was not ſo richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechina*, nor holy Relicks of *Mofes* in it, yet it was ſtill the moſt regular, ſymmetrical and glorious Edifice in the World, as the Enemies of the *Jews* have often teſtified and acknowledg'd.

An. Mund.

3489.

515.

Ante Ch.

At length the *Royal Art* was carry'd into *Greece*, where many curious Buildings were erected, as the Citadel of *Athens*, with the *Parthenion*, or Temple of *Minerva* ; alſo the Temples of *Theſeus*, of *Jupiter Olympius*, &c. their *Portico's* and *Forums*, their *Theatres* and *Gymnaſiums*, their publick Halls, curious Bridges, regular Fortifications, ſtout Ships of War and ſtately Palaces, but were all erected after the Temple of *Solomon*, and moſt of them even after the Temple of *Zerubbabel*.

The *Grecians* arriv'd to no conſiderable Knowledge in *Geometry*, before the Great *Thales Mileſius*, the Philoſopher, who dy'd
in

An. Mund. in the Reign of *Belshazzar*, and the Time
 3457.
 547
Ante Ch. of the *Jewish* Captivity. But his Scholar,
Pythagoras, prov'd the Author of the 47th
Proposition of *Euclid's* first Book, which if
 duly observ'd, is the Foundation of all *Ma-*
sonry, sacred, civil, naval and military.

The People of *Lesser Asia* about this Time
 gave large Encouragement to *Masons* for
 erecting all Sorts of sumptuous Buildings,
 one of which must not be forgot, being
Fifth Won- usually reckon'd the fifth Wonder of the
der of the World, viz. the *Mausoleum*, or Tomb of
World. *Mausolus* King of *Caria*, built on the Side
 of Mount *Taurus*, at the Command of *Ar-*
temisia his mournful Widow, as the splendid
 Testimony of her Love to him: Built of
 the most curious Marble, in Circuit 411
An. Mund. Foot, and 25 Cubits high, surrounded with
 3652.
 352
Ante Ch. 26 Columns of the most famous *Sculpture*,
 and the whole open on all Sides, with Arches
 73 Foot wide, perform'd by the four prin-
 cipal *Master-Masons* and *Engravers* of those
 Times, viz. the *East* Side by *Scopas*, the
West by *Leochares* the *North* by *Briax*, and
 the *South* by *Timotheus*.

But after *Pythagoras*, *Geometry* became
An. Mund. the darling Study of *Greece*; and the won-
 3700.
 304
Ante Ch. derful *EUCLID* of *Tyre*, who flourish'd
 at *Alexandria*; gather'd up the scatter'd
 Elements

Elements of *Geometry*, and digested them into a Method, that was never yet mended ; under the Patronage of *Ptolemeus*, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great* : Thus the noble Science came to be more methodically taught, and the *Royal Art* more generally esteem'd.

The next King of *Egypt*, *Ptolemeus Philadelphus*, that great Improver of the Liberal Arts, who gather'd the greatest Library upon Earth, and had the *Old Testament* first translated into *Greek*, (*viz.* the *Pentateuch*) became an excellent *Architect*, and *General Master-Mason* ; who, among his other great Buildings, erected the famous Tower of *Pharos*, (the sixth Wonder of the World,) on an Island near *Alexandria*, at one of the Mouths of the *Nile*, of wonderful Height, and most curious Workmanship, all of the finest Marble, which cost about 480000 Crowns.

An. Mund.
3748.
256
Ante Ch.

Sixth Wonder of the World.

Herod, that crafty Fox, having built many strong Forts and Cities, curious Palaces, and a Theatre and Amphitheatre, in Honour of *Augustus* and *Agrippa*, and to gain Favour with the *Romans*, from whose Power he held his Kingdom, very much incensed his whole Nation against him, and drew

Joseph.
Ant. L. 2,
C. 14.
Prid. Con.
P. 2, B. 9.

drew on himself the Hatred of the *Jews* of all Parts ; but to ingratiate himself into their Favour, and to erect a Monument of lasting Honour to his own Name, form'd a Design to new build the Temple at *Jerusalem* ; for the Temple built by *Zerubbabel*, after the Return of the *Jews* from the *Babylonish* Captivity, was much short of that of *Solomon's* in Height and Magnificence, and being five Hundred Years standing, several decays had happen'd thro' Length of Time, and Violence of the Enemies : But the *Jews* being startled at his Propofal, and not willing he should pull down the old Temple, fearing he should not be able to build a new one ; *Herod* hereupon set himself to make all manner of Preparations for it, employing therein a Thousand Wag-gons, for the Carrying of the Stones and Timber, and ten thousand Artificers to fit all Things for the Building, and a thousand *Priests*, skilful in all Parts of *Architecture*, to supervise and direct them in the Work, and in two Years Time he got all Things ready for the Building, and then, and not before, did he pull down the old *Temple* to the very Foundations, and began to erect the new *One*, in the twentieth Year of his Reign, seventeen Years before the Birth of Christ ;

An. Mund.

3987.

17

Ante Ch.

Christ; which was just forty-six Years before the first *Passover* of *Christ's* personal Ministry, at which Time the *Jews* told him, * *Forty and six Years this Temple was in Building.* For although in nine Years and a Half it was made fit for Divine Service, yet a great Number of Artificers and Labourers were still continued at work, for the carrying on of the Out-building, all the Time of our *Saviour's* being here on Earth, and for some Years after, till the coming of *Gessius Florus* to be Governor of *Judea*, when eighteen thousand of them were discharg'd at one Time.

* *John*, 2
20.

Josep Ant.
L. 20 Ch. 5.

Nor should we forget the Learned Island of *Sicily*, where flourish'd the famous *Geometrician*, *Archimedes*, who was unhappily slain when *Syracuse* was taken by *Marcellus*, the *Roman* General. For from *Sicily*, as well as from *Greece*, *Egypt* and *Asia*, the ancient *Romans* learnt both the *Science* and *Art*; for as the *Romans* subdu'd the Nations they made mighty Discoveries, and led Captive the most eminent Professors and Practitioners. Thus *Rome* became the Center of Learning and Imperial Power, until they advanc'd to their *Zenith* of Glory, under *Augustus Cæsar* (in whose Reign *GOD'S MESSIAH*, the *Great Architect* of the Church,

An. Mund.
3792.
212
Ante Ch.

An. Mund.
4004.

Church, was born) who having laid the World quiet, by an universal Peace, highly encourag'd the *Royal Art*, and patroniz'd the *Great VITRUVIUS*, the Father of all true *Architects* to this Day. Thus the Glorious *Augustus* became the *Grand-Master* of the *Lodge at Rome*, and rais'd many magnificent Buildings, the Remains of which are the Pattern and Standard of true *Masonry* in all future Times; which we express by the Name of the *Augustan Stile*, and which we are now endeavouring to imitate, but have not yet arriv'd to its Perfection.

The old Records of *Masons* afford us large Hints of their *Lodges* from the Beginning of the World, in the *Polite Nations*, especially in Times of *Peace*, and when the civil *Powers*, abhorring *Tyranny* and *Slavery*, gave due *Scope* to the *Bright and Free Genius* of their happy *Subjects*, for then always *Masons*, above all other *Artists*, were the Favourites of the most *Eminent*, and became necessary for their *Grand Undertakings* in any Sort of *Materials*, and for all the various Sorts of *Architecture*.

Nor should it be forgot, that *Painters* also, and *Statuaries*, were always reckon'd good *Masons*, as well as *Builders*, *Stone-Cutters*, *Bricklayers*, *Carpenters*, *Joiners*,
Upholders,

Upholders, or *Tent-Makers*, and many others who perform according to *Geometry*, and the *Rules of Building*; but none since *HIRAM* has been so renown'd for *Cunning* in all Parts of *Masonry*. But of this enough.

It was not without good Reason, that the Ancients thought the Rules of beautiful Proportions in Building were copied from the Proportions of the Body natural: Hence *Phidias* is reckon'd in the Number of ancient *Masons*, for erecting the Statue of the Goddess *Nemesis* at *Rhamnus*, 10 Cubits high; and that of *Minerva* at *Athens*, 26 Cubits high; and that of *Jupiter Olympius*, sitting in his Temple in *Achaia*, between the City of *Elis* and *Pisa*, made of innumerable small Pieces of *Porphry*, so exceeding grand and proportion'd, that it was reckon'd one of the Wonders of the World: But the famous *Colossus* at *Rhodes*, was the greatest *Statue* that ever was erected, made of Metal, and dedicated to the *Sun*; it was 70 Cubits high, like a great Tower at a Distance, at the Entry of an Harbour, striding wide enough for the greatest Ships under sail, built in 12 Years by *Cares*, a famous *Mason* and *Statuary* of *Sicyon*, and Scholar to the great *Lysippus* of the same Fraternity. This mighty *Colossus*, after

*The
Seventh
Wonder of
the World.*

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standing

standing 56 Years, fell by an Earthquake, and lay in Ruins, the Wonder of the World, until *Anno Dom.* 600, when the *Soldan* of *Egypt* carried off its Relicks, which loaded 900 *Camels*.

While the *Roman* Empire continued in its Glory, the *Royal Art* was carefully propagated even to the *ULTIMA THULE*, and a *Lodge* erected in almost every *Roman* Garrison; whereby they generously communicated their *ART* to the *Northern* and *Western* Parts of *Europe*, which had grown barbarous before the *Roman* Conquest, there being but a few *Remains* of good *Masonry* before that *Period*.

But when the *Goths* and *Vandals*, that had never been conquered by the *Romans*, like a Deluge over-ran the *Roman* Empire with war like Rage and gross Ignorance, they utterly destroy'd many of the finest Edifices, and defac'd others, very few escaping. The *Asiatic* and *African* Nations fell under the same Calamity by the Conquests of the *Mahometans*, whose grand Design is only to convert the World by Fire and Sword, instead of cultivating the Arts and Sciences.

Anno Dom.
448.

Thus upon the Declension of the *Roman* Empire, when the *British* Garrisons were drain'd,

drain'd, the *Angles* and other lower *Saxons*, invited by the ancient *Britons* to come over and help them against the *Scots* and *Picts*, who being a-kin to the *Goths*, or rather a Sort of *Vandals*, of the same warlike Disposition, and ignorant *Heathens*, encourag'd nothing but War, till they became *Christians*; and then too late lamented the Ignorance of their Fathers, in the great Loss of *Roman Masonry*.

But becoming a free People (as the old *Saxon* Laws testify) and having a Disposition for *Masonry*, they soon began to imitate the *Asiatics*, *Grecians* and *Romans*, in erecting of *Lodges*, and encouraging of *Masons*; being taught from the valuable Remains of the ancient *Britons*, and by foreign Princes, in whose Dominions the *Royal Art* had been preserv'd, particularly by *Charles Martell*, King of *France*, who, according to the old Records of *Masons*, sent over several expert *Craftsmen* and learned *Architects* into *England*, at the Desire of the *Saxon* Kings; so that during the *Hep-tarchy*, the *Gothick Architecture* was as much encourag'd here as in any other *Christian* Countries.

And tho' the Invasions of the *Danes* occasion'd the Loss of many Records, yet many

Anno Dom.
741. he
died.

Anno Dom. 832. many venerable *Gothick* Buildings were erected. And after the *Saxons* and *Danes* were conquer'd by the *Normans*, *Gothick* *Masonry* was mightily encourag'd, even by *William* the Conqueror, who built the *Tower of London*, and many strong Castles in the Kingdom, and Religious Edifices. *Anno Dom.* 1066. And his Son, *William Rufus*, built *Westminster-Hall*, suppos'd to be the largest one Room upon Earth. *Anno Dom.* 1085.

Nor did the *Barons Wars*, nor the many bloody Wars of the subsequent *Norman Kings* and their contending Branches, much hinder the most sumptuous and lofty Buildings of those Times, rais'd by the great Clergy, and those who enjoy'd great Revenues, and even by the Crown too; for we read King *Edward III.* had an Officer call'd the King's *Free-Mason*, or *General Surveyor* of his Buildings, whose name was *Henry Yevel*, employ'd by that King to build several Abbeys, and St. *Stephen's* Chappel at *Westminster*, where the House of Commons now sit in *Parliament*. *About Anno Dom.* 1362.

And for the further Instruction of Candidates and younger Brethren, a certain Record of *Free-Masons*, written in the Reign of King *Edward IV.* of the *Norman Line*, gives the following Account, viz.

That

That King Athelstan (Grandson of King Alfred, the Great, a mighty Architect) the first anointed King of England, who translated the Holy Bible into the Saxon Tongue, when he had brought the Land to Rest and Peace, built many great Works, and encourag'd many Masons from France, who brought with them the Charges and Regulations of Lodges, preserv'd since the Roman Time, who also prevailed with the King to improve the Constitution of the English Lodges, and to encrease the Wages of working Masons.

*About Anno
Dom. 930.*

That the said King's youngest Son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master-Mason, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King Athelstan, his Father, for Masons to have a power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

*That accordingly Prince Edwin summon'd all the Masons in the Realm to meet at York, who came and composed a General Lodge, of which he was Grand-Master; and having brought with them all the Writings and Records that could be found, in Greek, Latin, French, and other Languages, from the Con-
tents*

tents thereof that Assembly fram'd the Constitution and Charges of an English Lodge, made a Law to preserve and observe the same in all Time to come, and ordain'd good Pay for working Mafons.

That in procefs of Time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with Consent of the Lords of the Realm (for most of the great Men were then Mafons) ordain'd, that for the future, at the Making or Admission of a Brother, the Constitution and Charges hereunto annex'd should be read by the Master or Wardens; and that such as were to be admitted, should be examin'd whether they be able and skilful to serve their respective Lords, as well the Higheft as the Loweft, to the Honour of their Art, and Profit of their Lords; for they be their Lords that employ and pay them for their Service.

And besides many other Things, the said Records add, That those Charges and Laws of Free Mafons, have been seen and perused by our late Sovereign Lord, King Henry VI. and by the Lords of his Honourable Council, who allow'd them, and said they be right good, and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times.

Now, tho' in the third Year of the said King

King *Henry VI.* while an Infant of about four Years old, the *Parliament* made an ACT, entituled, *Masons shall not confederate themselves in Chapters and Congregations* (*Tertio Henrici Sexto, Chap. 1. Anno Dom. 1425.*) this Act only affected *working Masons*, who, contrary to the Statute for Labourers, had confederated not to work but at their own Price and Wages: And because such Agreements, were supposed to be made at the *General Lodges*, it was then thought expedient to level the said Act against the said Congregations. Yet, when the said King *Henry* arrived to Man's Estate, the *Free Masons* laid before him and his Lords the above-mentioned *Records* and *Charges*, who review'd them, and solemnly approved of them as good, and reasonable to be holden; and *Masons* were encouraged all his Reign. Nay, the King and his Lords must have been incorporated with the *Free Masons* before they could make such Review of the *Records*.

Nor is there any Instance of executing that Act in his, or in any other Reign since; and *Masons* never neglected their *Lodges* for it, nor ever thought it worth their while to employ their Noble and Eminent Brethren to have it repeal'd; because the *working Masons*

Masons, that are free of the *Lodge*, scorn to be guilty of such Combinations, and the other *Free Masons* have no Concern in Trespases against the Statute for Labourers.

This Act was made in ignorant Times, when *true Learning* was a *Crime*, and *Geometry* condemn'd for *Conjuration*; but it cannot derogate from the *Honour* of the *ancient Fraternity*, who never encourag'd any such Confederacy of their working Brethren. But by *Tradition* it is believ'd, that the *Parliament-Men* were then too much influenc'd by the *illiterate Clergy*, who were not *accepted Masons*, nor understood *Architecture*, and generally thought unworthy of this *Brotherhood*; yet thinking they had an indefeasible Right to know all Secrets, by vertue of *auricular Confession*, and the *Masons* never confessing any Thing thereof, the said *Clergy* were highly offended, and at first suspecting them of Wickedness, represented them as dangerous to the State during that Minority, and soon influenc'd the *Parliament-Men* to lay hold of such supposed Agreements of the working *Masons*, for making an Act that might seem to reflect Dishonour upon even the whole *worshipful Fraternity*, in whose Favour several Acts had been both before and after that Period made.

The

The Opinion of the great Judge *Coke* upon the Statute against *Masons*, (*Coke's Institutes*, Part 3. Fol. 99.) is,

That all the Statutes concerning Labourers, before this ACT, and whereunto this ACT doth refer, are repeal'd by the Statute of 5 Eliz. Cap. 4. whereby the Cause and End of the making this ACT is taken away, and consequently this ACT is become of no Force or Effect; for, cessante ratione Legis, cessat ipsa Lex: And the Indictment of Felony upon the Statute must contain, That those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statute of Labourers; which now cannot be so alledg'd, because these Statutes be repealed. Therefore this would be put out of the Charge of Justices of Peace, written by Mr. Lambert, Page 227.

This confirms the *Tradition* of old *Masons*, that this most learned Judge belong'd to the ancient *Lodge*, and was a *faithful Brother*.

The *Kings of Scotland* very much encourag'd the *Royal Art*, from the earliest of Times down to the Union of the Crowns, where *Lodges* were kept up, without Interruption, many hundred Years, who always gave pregnant Evidence of their Love and

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Loyalty :

Loyalty: From whence came the old Toast among the *Scots Masons*, *God blefs the King and the Craft*.

The Nobility, Gentry and Clergy of *Scotland*, joyn'd in every thing for the good of the *Craft* and *Brotherhood*, the Kings being often the *Grand Masters*, until the *Masons* of *Scotland* were impower'd to have a certain and fix'd *Grand Master*, and *Grand Wardens*, who had a Salary from the Crown, and an Acknowledgment from every new *Brother* at his Entrance; whose Business was to regulate what might happen amiss, and to hear and determine all Controversies: And this Privilege remain'd until the Civil Wars, 1640. Yet the Great Care that the *Scots* took of *true Masonry* proved afterwards very useful to *England*.

Anno Dom.
1558.

But the learned and magnanimous Queen *Elizabeth*, who encourag'd other Arts, discourag'd this, because, being a Woman she could not be made a *Mason*, and beginning her Reign in a troublesome Time, was jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of; she therefore attempted to break up the annual Communication of *Free Masons*, as dangerous to her Government. But when the noble Persons her *Majesty* had commission'd arrived

arrived at *York*, and on *St. John's Day* were admitted into the *Lodge*, they made no Use of Arms, but return'd the Queen a most honourable Account of the *ancient Fraternity*, whereby her Doubts were dispell'd, and she let them alone as a People much respected by the noble and wise of all polite Nations.

Upon her Demise King *James* the VI. of *Scotland*, and I. of *England*, (being a *Mason King*) reviv'd the *English Lodges*; and as he was the first King of *Great-Britain*, he was also the first Prince in the World that recover'd the *Roman Architecture* from the Ruins of *Gothick Ignorance*: And in the fifteenth and sixteenth *Centuries*, the *Augustan Stile* was rais'd from its Rubbish in *Italy* by *Bramante*, *Barbaro*, *Sansovino*, *Sangallo*, *Michael Angelo*, *Raphael Urbin*, *Julio Romano*, *Serglio*, *Labaco*, *Scamozzi*, *Vignola*, and many other bright *Architects*; but above all by the *Great Palladio*, tho' rival'd in *England* by our great *Master-Mason INIGO JONES*, who was patroniz'd by King *James I.* and employ'd to build his Royal Palace of *White-Hall*, and in his Reign the *Banqueting-House*, as the first Piece of it was only rais'd, which is the finest one Room upon Earth;

Anno Dom.
1602.

Earth; and the ingenious Mr. *Nicholas Stone*, perform'd as *Master-Mason*, under the *Architect Inigo Jones*.

Anno Dom.
1625.

Upon his Demise, his Son King *Charles I.* patroniz'd the said Mr. *Jones*, and firmly intended to have carried on his Royal Father's Design of *White-Hall*; but was unhappily diverted by the civil Wars. But all Mr. *Jones's* Designs and Erections discover him to be a curious *Architect*, as appears by the many curious Fabricks he rais'd. The least, and perhaps one of the finest is the famous Gate of the Physick Garden at *Oxford*, which cost the Earl of *Danby* several hundred Pounds, and is as curious a little Piece of *Masonry*, as ever was built there before or since.

Anno Dom.
1666.

When the civil War was over, and the *Royal Family* restor'd, true *Masonry* was likewise restor'd; especially upon the unhappy Occasion of the *Burning of London*, Anno 1666. for then the City Houses were rebuilt more after the *Roman* Stile, when King *Charles II.* founded the present St. *Paul's* Cathedral in *London*, (the old *Gothick* Fabrick being burnt down) much after the Stile of St. *Peter's* at *Rome*, conducted by the ingenious *Architect*, Sir *Christopher Wren*. That King founded also his Royal
Palace

Palace at *Greenwich*, according to Mr. *Inigo Jones's* Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. *Web*. It is now an Hospital for Seamen. He founded also *Chelfea-College*, an Hospital for Soldiers: And at *Edenburgh* he both founded and finish'd his Royal Palace of *Holy-Rood-House*, by the Design and Conduct of Sir *William Bruce*, Baronet, Master of the Royal Works in *Scotland*.

In his Reign the City of *London*, erected the famous *Monument* where the Fire began, all of solid Stone, 202 Foot high from the Ground, a Pillar of the *Dorick* Order, 15 Foot Diameter, with a curious Stair-Cafe in the Middle of black Marble, and an Iron Balcony on the Top (like those of *Trajan* and *Antoninus* at *Rome*) from whence the City and Suburbs may be view'd; and it is the highest Column we know upon Earth. Its *Pedestal* is 21 Foot square, and 40 high, the Front of which is adorn'd with most ingenious Emblems in *Basso Relievo*, wrought by that famous *Sculptor*, Mr. *Gabriel Cibber*, founded *Anno* 1671, and finish'd 1677.

After the *Revolution*, King *WILLIAM* III. tho' a warlike Prince, having a good Taste of *Architecture*, carried on the two famous Hospitals of *Greenwich* and *Chelfea*,
Anno Dom.
1688.
 built

built the fine Part of his Royal Palace of *Hampton Court*; founded and finish'd his incomparable Palace at *Loo* in *Holland*, &c. And the bright Example of that *glorious Prince*, (who by most is reckon'd a *Free-Mason*) did influence the *Nobility* and *Gentry*, the *Wealthy* and the *Learned* of *Great-Britain*, to affect the *Augustan* Stile, as appears by a vast Number of curious Edifices, erected since throughout the whole Kingdom: And her Majesty Queen *Anne*, in the 9th Year of her Reign, concurr'd with the *Parliament* for erecting fifty new Churches in *London*, *Westminster*, and the Suburbs: And his late Majesty King *GEORGE I.* carried on the same glorious Design.

Nor must we forget the famous Kingdom of *Ireland*, which, according to *Cambrensis*, was inhabited before the Flood: But be that how it will, of this we are certain, that about 300 Years after the Flood, and 146 after the Confusion at *Babel*, *Bartholan*, Son of *Sera*, of the Offspring of *Japhet*, came and planted a Colony here; and afterwards *Nemethus*, a *Scythian*, with his four Sons, came and planted Colonies in this Island, but in short time was expell'd by the Inhabitants aforesaid; and about 200 Years after

Ireland first
Inhabited,
An. Mund.
1956.
2048.
Ante Ch.

after his Expulsion, the five Sons of *Dela*, from *Greece*, of the Posterity of *Nemethus*, brought new Colonies into *Ireland*, and having subdu'd it, divided the Kingdom amongst them.

About 370 Years before the Birth of *Christ*, the four Sons of *Milefus* the *Spaniard*, with a Fleet of 60 Sail, came to *Ireland*, subdued the Kingdom, settled themselves in several Parts of it, planted Colonies, and erected *Lodges*.

And in short time after many famous Schools of Learning were erected in *Ireland*, to which the *Britons*, *Saxons* and *Gauls* resorted for Learning. See *Bede's Eccl. Hist. Lib. 3. 27.* *Alcuinus, Lib. 7. 4, &c.*

When *Christianity* reach'd this Island *Masonry* began to be much in request; for when *St. Patrick* was sent to *Ireland*, he converted the Natives to the *Christian Faith*, and founded the Cathedral of *St. Patrick* at *Ardmagh*, which was rebuilt by *Patrick Scanlain*, Archbishop of *Ardmagh*, *Anno Domini 1262*: And the Priory of *St. Dabeoc* or *Avog*, in *Lough Derg*, was founded by *St. Patrick* and *St. Dabeoc*, nigh the famous Cave, commonly call'd *St. Patrick's Purgatory*. *Anno Dom.*
432.

The ancient and principal Seat-Royal of the

the Kingdom, for a long time, was *Tarah*, in the County of *Meath*, where their solemn Feasts and Royal Assemblies were held at certain Seasons; and there King *Lægarius* kept his Royal Seat. A small Remains of that ancient and noble Building is to be seen at this Day.

Anno Dom. 455. The Church of St. *Mac-Nisius*, in *Connor*, was founded by *Engus Mac-Nisius*, about *A. D.* 490. and St. *Patrick's* Cathedral in *Down*, was founded by St. *Cailan*, *Anno* 500.

Anno Dom. 550. The Abbey of St. *Coman*, in *Roscommon*, was founded by *Coman*; and the Cathedral of St. *Finian*, in *Clonard*, was founded about the same Time by St. *Finian*, a Man eminent for Piety and Learning.

Anno Dom. 1038. The present Church of the Blessed Trinity, commonly called *Christ-Church*, in *Dublin*, was built by *Sitricus a Dane*, and *Donatus* Archbishop of *Dublin*, *Anno* 1038.

Anno Dom. 1161. *Roderick O Connor*, King of *Connaught*, was an excellent *Mason*; who, among his other Works, built a stately Stone-Castle at *Tuam*, which was called by the *Irish*, *The Wonderful Castle*.

Anno Dom. 1174. The Priory of St. *John* the Baptist, at *Kilmainham*, was founded by *Richard Strongbow*, Earl of *Pembroke*; and the Cathedral of St. *Bar*, or *Finbar*, was built by St. *Bar* at the same Time. *John*

John De Courcy, Earl of *Kingsail*, was an excellent *Architect*, he built the present *St. Patrick's Cathedral* in *Down*, and the Priory of *St. John the Baptist*, *St. Mary's Abbey* of *Innis*, and the Priory of *Neddrum*, with many others. And the Priory of *St. John the Baptist* without *Newgate* in *Dublin*, was built by *Alured le Palmer*, a *Dane*, *Anno Domini* 1188. *Anno Dom.*
1183.

The present *St. Patrick's Cathedral* in *Dublin* was built by *John Comin*, Archbishop of *Dublin*. The Priory of *St. John* in *Kilkenny*, by *William Mareſcall*, Earl of *Pembroke*. And *Felix O Ruaden*, Archbishop of *Tuam*, rebuilt *St. Mary's Abbey* in *Dublin*, and cover'd it with Lead. It was first founded by the *Danes* in *Anno* 984. *Anno Dom.*
1190.
1211.
1230.

Nor must we forbear to mention *Hugh de Lacy* Earl of *Ulster*, who was likewise an excellent *Mason*, he founded *Carrickfergus*, built a Friery in *Down*: The Priory of *St. John Baptist* in the Territory of *Ards*, the famous Castle of *Trim*, and also several other Abbeys and Castles; which would be too tedious here to mention. Let the curious but examine the Histories and Antiquities of *Ireland*, and they will find it able to vie with most Kingdoms, in ancient Abbeys and venerable *Gothick* Buildings, *Anno Dom.*
1232.

Buildings, according to the *Architecture* of the Times wherein they were built : And now, in this present Age, there are many curious Buildings erected, and many now erecting throughout the Kingdom, after the manner of the *Augustan* Stile ; and the City of *Dublin* is suppos'd to have as curious and stately Buildings, both publick and private, as any one City in the World.

As a Catalogue of those curious and stately Buildings would be too tedious here to insert, so it would be a Crime not to mention the two famous *Master Masons* and curious *Architects*, in whom centers all that was truly ingenious in *Vitruvius*, *Palladio*, *Inigo Jones*, and Sir *Christopher Wren*, &c. viz. *Thomas Burgh*, Esq; Engineer and Surveyor General of His Majesty's Fortifications and Buildings in *Ireland*, and Captain *Edward Lovet Pearce*, the Contriver and Projector of that strong, well contriv'd noble Pile, the *Parliament-House*; whose first Stone was laid at the *South* Side, on *February* the 3d, 1728-9, by the Lords Justices, together with several of the Nobility, and Members of Parliament; attended by the Yeomen of the Guard, a Detachment of Dragoons, and another of Foot: In the Body of which Stone was
laid

laid two Silver Medals, with the Effigies of their present Majesties KING GEORGE and QUEEN CAROLINE, and over the Medals was laid a Plate of Copper on which is engrav'd the following Infcription.

Serenissimus et Potentissimus Rex
GEORGIUS Secundus
Per Excellent. Dominum
Johannem Dominum Carteret Baron. de
Hawnes Locumtenentem
Et per Excellent. Dominos
Hugonem Archiepm. Armachan.
Thomam Wyndam Cancell.
Guliel. Conolly Dom. Com. Prolocut.
Justiciarios Generales
Primum hujusce Domus Parliament. Lapidem
Posuit
Tertio Die Februar. Anno Dom.
MDCCXXVIII.

And their Excellencies the Lords Justices, were pleas'd to leave on the *Stone* a Purse with twenty one *Guineas*, which the afore-said Captain *Pearce* the *Architect*, distributed among the *Craftsmen*, to drink towards the *Healths* of their Majesties, the Prince of *Wales*, and the Rest of the Royal Family.

In short, it would require many large
 Volumes

Volumes to contain the many splendid Instances of the mighty Influence of *Masonry* from the Creation, in every Age, and in every Nation, as could be collected from Historians and Travellers; and must conclude, that no Art was so much encourag'd as this, as indeed none other is so extensively useful to Mankind.

Nay, if it were expedient, it could be made appear, that from this ancient *Fraternity*, the Societies or Orders of the *Warlike Knights*, and the *Religious* too, in process of Time, did borrow many solemn Usages; for none of them were better instituted, more decently install'd, or did more sacredly observe their *Laws* and *Charges* than the *Accepted Masons* have done, who in all Ages, and in every Nation, have maintained and propagated their Concernments in a Way peculiar to themselves, which the most *Cunning* and the most *Learned* cannot penetrate into, though it has been often attempted; while they love, and know one another even without the Help of Speech, or when of different Languages.

And now, under his present Majesty King *GEORGE II.* (a *Mason-King*, whom God preserve) while Arts and Sciences flourish, while Noblemen, Gentlemen, Clergymen

men and learned Schollars, of most Professions and Denominations, have frankly joyn'd to take the *Charges*, and to wear the Badges of *Free* and *Accepted Masons*, let all *Free Masons* so behave themselves, as to be *accepted* of God, the *Grand Architect* of the Universe, and continue to be, as they have ever been, the Wonder of the World: And let the *Cement* of the *Brotherhood* be so well preserv'd, that the whole *Body* may remain as a *well-built Arch*.

A M E N.



THE



*The CHARGES of a Free Mason,
extracted from their ancient Re-
cords, for the Use of the LODGES
in Great Britain and Ireland.*

TO BE READ

*At the making of a New Brother, or
when the Master shall order it.*

The GENERAL HEADS.



- I.
F God and Religion.
- II. Of the *Civil Magis-
trate*, supreme and sub-
ordinate.
- III. Of *Lodges*.
- IV. Of *Masters, Wardens,
Fellows, and Apprentices*.
- V. Of the Management of the *Craft* in
working.
- VI.

VI. Of *Behaviour*, viz.

1. In the *Lodge* while *constituted*.
2. After the *Lodge* is over and the *Brethren* not gone.
3. When *Brethren* meet without *Strangers*, but not in a form'd *Lodge*.
4. In Prefence of *Strangers* not *Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

I. *Concerning* GOD *and* Religion.

A *Mason* is oblig'd, by his Tenure, to obey the moral Law, and not to be a stupid *Atheist*, nor an irreligious *Libertine*; that is, *Masons* are to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby *Masonry* becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must otherwise have remain'd at a perpetual Distance.

II.

II. *Of the Civil Magistrate supreme and subordinate.*

A *Mason* is to be a peaceable Subject to the Civil Powers wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates. Ancient Kings and Princes have been much disposed to encourage the *Craftsmen*, because of their Peaceableness and *Loyalty*, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the *Fraternity*, who ever flourish'd in Times of Peace. So that if a Brother be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy Man ; and, if convicted of no other Crime, tho' the loyal *Brotherhood* must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the Time being, they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

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III.

III. *Of LODGES.*

A *Lodge* is a Place where *Masons* assemble and work: Hence that Assembly, or duly organiz'd Society of *Masons* is called a *Lodge*, and every Brother ought to belong to one, and to be subject to its *By-Laws* and the *General Regulations*. It is either *particular* or *general*, and will be best understood by attending it, and by the *Regulations* of the *General* or *Grand Lodge* hereunto annex'd. In ancient Times, no *Master* or *Fellow* could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the *Master* and *Wardens*, that pure Necessity hinder'd him.

The Persons admitted Members of a *Lodge* must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. *Of Masters, Wardens, Fellows and Apprentices.*

All Preferment among *Masons* is grounded upon real Worth, and personal Merit only, that the *Lords* may be well serv'd, the
Brethren

Brethren not put to shame, nor the *Royal Craft* despised : Therefore no *Master* or *Warden* is chosen by Seniority, but for his Merit. And no *Master* should take an *Apprentice* unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Lord*, of being made a *Brother*, and a *Fellow-Craft*, and in due time a *Master* ; and when qualify'd, he may arrive to the Honour of being *Warden*, then *Master* of a *Lodge*, then *Grand Warden*, and at length *Grand Master* of all the *Lodges*, according to Merit.

No *Brother* can be a *Master*, *Warden*, or *Deacon* of a *Lodge*, until he has pass'd the part of a *Fellow-Craft* : And the *Grand Master* has Power to chuse his own Deputy, who must likewise have pass'd the Part of a *Fellow-Craft*.

These Officers are to be obey'd, in their respective Stations, by all the *Brethren*, with all Humility, Reverence, Love and Alacrity.

V. *Of the Management of the Craft in working.*

All *Masons* shall work honestly on working Days, that they may live creditably on *Holy Days*; and the Times appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the *Fellow-Craftsmen* shall be chosen or appointed the *Master*, or Overseer of the *Lord's* Work; who is to be called *Master* by those that work under him. The *Craftsmen* are to avoid all ill Language, and to call each other by no disobliging Name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of Cunning, shall undertake the *Lord's* Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor give more Wages to any *Brother* or *Apprentice* than he really may deserve.

Both the *Master* and the *Masons* receiving their Wages justly, shall be faithful to their *Lord*, and honestly finish their Work, whether *Task* or *Journey*; nor put the Work to *Task* that hath been accustom'd to *Journey*.
None

None shall envy the Prosperity of a Brother, nor supplant him, or put him out of work, if he be capable to finish the same.

All *Masons* employ'd shall meekly receive their Wages, without murmuring or Mutiny, and not desert the Master until the Work is finish'd.

A *younger* Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of *Brotherly Love*.

All Tools used in working shall be approved of by the *Grand Lodge*.

No *Labourer* shall be employ'd in the proper Work of *Masonry*; nor shall they teach *Labourers* and unaccepted *Masons*, as they should teach a *Brother*.

VI. Of BEHAVIOUR.

1. In the LODGE while constituted.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any Thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any *Brother* speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engag'd
in

in what is serious and solemn ; nor use any unbecoming Language upon any Pretence whatsoever ; but to pay due Reverence to your *Master, Wardens and Fellows*.

If any Complaint be brought, the *Brother* found guilty shall stand to the Award and Determination of the *Lodge*, but you must never go to Law about what concerneth *Masonry*, without an absolute Necessity apparent to the *Lodge*.

2. Behaviour *after the Lodge is over, and the Brethren not gone*.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability ; but avoiding all Excess, or forcing any *Brother* to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing, or saying any thing offensive, or that may hinder an easie and free Conversation ; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about Religion, or Nations, or State Policy, we being only as *Masons*, of the Catholick Religion above-mentioned, we are also of all Nations, Tongues, Kindred,
and

and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of any *Lodge*, nor ever will.

3. Behaviour *when the Brethren meet without Strangers, but not in a form'd Lodge.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any *Brother*, were he not a *Mason* : For though all *Masons* are *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before ; nay rather it adds to his Honour, especially if he has deserved well of the *Brotherhood*, who must give Honour to whom it is due, and avoid *ill Manners*.

4. Behaviour *in Presence of Strangers not Masons.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a Discourse, and
manage

manage it prudently, for the Honour of the *worshipful Fraternity*.

5. Behaviour *at Home, and in your Neighbourhood*.

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, or Neighbours know the *Concerns* of the *Lodge*, &c. but wisely to consult your own *Honour*, and that of the *ancient Brotherhood*, for Reasons not here to be mention'd. You must also consult your Health, by not continuing together too late, or too long from home, after *Lodge Hours* are past; and by avoiding Gluttony or Drunkenness, that your Families be not neglected, or injured, nor you disabled from work, or other Business. You are likewise honestly to pay the Debts you contract, and not to contract Debts, but such as in your Conscience you know your self able and willing to pay, and that in a reasonable Time; that the *Craft* be not despis'd, nor the *Brotherhood* evil spoken of on your Account.

6. Behaviour *to a Strange Brother*.

You are cautiously to examine him, in such a Method as Prudence shall direct you,
that

that you may not be impos'd upon by an ignorant false *PRETENDER*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd; but you are not to do beyond your Ability, nor prejudice your self, only to prefer a poor *Brother* that is a *good Man* and *true*, before any other Person in the same Circumstance.

Finally, All these *Charges* you are to observe, and also those that shall be communicated to you in *another way*; cultivating *Brotherly Love*, the Foundation and Cape-Stone, the *Cement* and *Glory* of this ancient *Fraternity*; avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest *Brother*; but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you must apply to your own *Lodge*;

D D

and

and from thence you may appeal to the *Grand Lodge*, at the *Quarterly Communication*, and from thence to the *annual Grand Lodge*, as has been the ancient laudable Conduct of our Fore-fathers in every Nation ; never taking a *legal Course* but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of *Master* and *Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair of Masonry* with the more Alacrity and Success : But with respect to *Brothers* or *Fellows* at Law, the *Master* and *Brethren* should kindly offer their Mediation; which ought to be thankfully submitted to by the contending *Brethren* ; and if that Submission is impracticable, they must however carry on their *Process*, or *Law-Suit*, without *Wrath* and *Rancor* (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd ; that all may see the *benign Influence* of *Masonry*, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

AMEN.

A Prayer

A Prayer to be said at the opening
of a *Lodge*, or making of a *Bro-*
ther.

MOST *Holy and Glorious LORD GOD,*
thou Great Architect of Heaven and
Earth, who art the Giver of all good Gifts
and Graces ; and hast promis'd that where
two or three are gathered together in thy
Name, thou wilt be in the Midst of them ; in
thy Name we assemble and meet together, most
humbly beseeching thee to bless us in all our
Undertakings, to give us thy Holy Spirit, to
enlighten our Minds with Wisdom and Under-
standing, that we may know, and serve thee
aright, that all our Doings may tend to thy
Glory, and the Salvation of our Souls.

And we beseech thee, O LORD GOD, to
bless this our present Undertaking, and grant
that this, our new Brother, may dedicate his
Life to thy Service, and be a true and faith-
ful Brother among us, endue him with Di-
vine Wisdom, that he may, with the Secrets
of Masonry, be able to unfold the Mysteries
of Godliness and Christianity.

To be ad-
ded when
any Man is
made.

This we humbly beg in the Name and for
the Sake of JESUS CHRIST our LORD
and SAVIOUR.

A M E N. General



General REGULATIONS,
For the USE of the
L O D G E S.

I.

THE *Grand Master*, or his Deputy, hath Authority and Right to be present in any *True Lodge*, and to preside where-ever he is, with the *Master* of the *Lodge* on his left Hand, and to order his *Grand Wardens* to attend him, who are not to act in particular *Lodges*, as *Wardens*; because the *Grand Master* may command the *Wardens* of that *Lodge*, or any other *Brethren*, to attend, and act as his *Wardens pro tempore*.

II.

II. The *Master* of any particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* upon any Emergency or Occurrence, and to appoint the Time and Place of their forming : And in case of Sicknefs, Death, or necessary Absence of the *Master*, the last *Master* of the *Lodge* then present shall act as *Master*, *pro tempore*. If no *Brother* is present who has been *Master*, the senior *Warden* shall act as *Master*, or in his Absence the junior *Warden*, &c.

III. A Book shall be kept by every *Lodge*, containing their *By-Laws*, the Names of their Members, with a List of the *Lodges* in Town, and the usual Times and Places of their forming ; and all their Transactions that are proper to be written.

IV. No *Lodge* shall make more than *Five* new *Brethren* at one Time, nor any Man under the Age of twenty-one, who must also be his own *Master*, unless by a Dispensation from the *Grand Master*, or his Deputy.

V. No Man can be made or admitted a Member of a particular *Lodge*, without previous Notice before given, in order to make due Enquiry into the Reputation and Capacity of the Candidate.

VI.

VI. No Man can be enter'd a *Brother*, or made a Member of any particular *Lodge*, without the *unanimous Consent* of all the Members then present, their *Consent* being formally ask'd by the *Master* ; and they are to signify their *Consent* or *Dissent* in their own prudent way ; for if a fractious Member should be imposed on them, it might spoil their Harmony, hinder their Freedom, or even break and disperse the *Lodge* ; which ought to be avoided by all good and true *Brethren*.

VII. Every *new Brother*, at his Making, is decently to cloath the *Lodge*, that is, all the *Brethren* present, and deposite something for the Relief of indigent and decay'd *Brethren*, as he shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* of that particular *Lodge* ; which Charity shall be lodg'd with the *Master*, or *Cashier*.

And the Candidate shall also solemnly promise to submit to the *Constitution*, the *Charges* and *Regulations*, and to such other good Usages as shall be intimated to him in Times and Place convenient.

VIII. No Set or Number of *Brethren* shall withdraw or separate themselves from the *Lodge* in which they were made
Brethren,

Brethren, or admitted Members, unless the *Lodge* becomes too numerous, nor even then without a *Dispensation* from the *Grand Master* or his Deputy : And when they are thus separated, they must immediately joyn themselves to other *Lodges*, or obtain the *Grand Master's* Warrant to form a new *Lodge*.

If any Set or Number of *Masons* shall take upon themselves to form a *Lodge* without the *Grand Master's* Warrant, the *Regular Lodges* are not to countenance them, nor own them as fair *Brethren*, nor approve of their Deeds ; but must treat them as Rebels, until they humble themselves, and obtain the *Grand Master's* Warrant, which must be signified to the other *Lodges*, and this new *Lodge* register'd in the List of *Lodges*.

IX. If any *Brother* so far misbehave himself as to render his *Lodge* uneasy, he shall be twice duly admonish'd by the *Master* or *Wardens*, in a form'd *Lodge* ; and if he will not refrain his Imprudence, and obediently submit to the Advice of the *Brethren*, and reform his Offence, he shall be dealt with according to the *By-Laws* of that particular *Lodge*, or as the *Quarterly Communication* shall, in their great Prudence think fit.

X.

X. The Majority of every particular *Lodge*, when congregated, shall have the Privilege of giving Instructions to their *Master* and *Wardens*, before the Assembly of the *Grand-Lodge*, at the three *Quarterly Communications* hereafter mention'd, and of the annual *Grand-Lodge*; because their *Master* and *Wardens* are their Representatives, and are supposed to speak their Mind.

XI. All *particular Lodges* are to observe the same *Usages*, for cultivating a good Understanding among the *Free-Masons*; and some Members out of every *Lodge*, shall be deputed to visit the *other Lodges*, as often as shall be thought convenient.

XII. The *Grand Lodge* consists of, and is form'd by the *Master* and *Wardens* of all the *regular particular Lodges* upon *Record*, with the *Grand Master* at their Head, and his *Deputy* on his Left-hand, and the *Grand Wardens* in their proper places. And must have a *Quarterly Communication* about *Michaelmas*, *Christmas*, and *Lady-Day*, in some convenient place, as the *Grand Master* shall appoint, where no *Brother* shall be present who is not at that Time a Member thereof, without a *Dispensation*; and while he stays he shall not vote, nor even give his Opinion without Leave of the *Grand Lodge*. All

All Matters are to be determin'd in the *Grand Lodge* by a Majority of Votes; each *Member* having one Vote, and the *Grand Master* two, unless the said *Lodge* leave any particular Thing to the Determination of the *Grand Master* for Expedition.

XIII. At the said *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or single *Brethren*, are quietly, sedately and maturely to be discours'd of and transacted, here also all Differences that cannot be made up and accommodated privately, nor by a particular *Lodge*, are to be seriously considered and decided: And if any *Brother* thinks himself aggrieved by the Decision of this *Board*, he may *appeal* to the *Annual Grand Lodge* next ensuing, and leave his *Appeal* in Writing, with the *Grand Master*, his *Deputy*, or the *Grand Wardens*.

Here also the *Master* or *Wardens* of each particular *Lodge* shall bring, and produce, a List of such *Members* as have been admitted in their *Lodge*, since the last *Communication* of the *Grand Lodge*: And a Book shall be kept by the *Grand Master*, or an appointed *Secretary*, wherein shall be recorded all the *Lodges*, with their usual

E E

Times

Times and Places of forming, and the Names of all the *Members* of each *Lodge*; and all the *Affairs* of the *Grand Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing what Money shall be given to, or lodg'd with them in *Charity*, towards the Relief only of any *true Brother*, fallen into *Poverty* or *Decay*: But every particular *Lodge* shall dispose of their own *Charity* for *poor Brethren*, according to their own *By-Laws*; except it be agreed by all the *Lodges* to carry in the *Charity* collected by them to the *Grand Lodge*, at the *Quarterly* or *Annual Communication*, for the more handsome Relief of *poor Brethren*.

They shall also appoint a *Treasurer*, a *Brother* of good worldly Substance, who shall be a Member of the *Grand Lodge*, and shall be always present, and have Power to move to the *Grand Lodge* any thing that concerns his Office. He shall keep the Money raised for *Charity*, or any other Use of the *Grand Lodge*, and he shall keep an Account of the Money receiv'd, and how expended or disburs'd, by such a *certain Order* sign'd; and the *Treasurer* or *Secretary* may vote in every Thing except

cept in chusing a *Grand Master* or *Wardens*.

The *Treasurer* and *Secretary* may have a *Clerk*, who must be a *Brother* and *Fellow-Craft*; but the *Clerk* must not be a *Member* of the *Grand Lodge*.

The *Grand-Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another *Brother* (who must be a *Fellow-Craft*) should be appointed to look after the Door of the *Grand Lodge*.

XIV. If at any *Grand Lodge*, occasional or stated, *Quarterly* or *Annual*, the *Grand Master* and his *Deputy* should be both absent, then the last *Grand Master* shall take the Chair, and preside as *Grand Master pro tempore*; and be invested with all his Power and Honour for the Time: But if there is no *Brother* present that has been *Grand Master*, the last *Deputy Grand Master*; and if no *Deputy* present, then the present *Master* of a *Lodge*, who has been the longest a *Free Mason*, shall take the Chair, &c.

XV. In the *Grand Lodge*, if the *Grand Wardens* be absent, the *Grand Master*, or
the

the Person who presides in his Place, shall order private *Wardens* to act as *Grand Wardens pro tempore*, that so the *Grand Lodge* may be always compleat.

XVI. The *Grand Wardens*, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge*, or of the *Brethren*, and in case of any Difference between the *Deputy* and *Grand Wardens*, or other *Brethren*, both Parties are to go by concert to the *Grand Master*, who can easily decide the Controversy, by Virtue of his great Authority. And all Business that is to be laid before the *Grand Master* must be prepared regular, and laid orderly before his *Worship*.

XVII. No *Grand Master*, *Deputy Grand Master*, *Wardens*, &c. or whoever acts for them, or in their stead *pro tempore*, can at the same Time be *Master* or *Wardens* of a particular *Lodge*; but as soon as any of them has honourably discharg'd his *Grand Office*, he returns to his Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the *Grand Master* is uneasy by his *Deputy* or *Grand Wardens*, he may call a *Grand Lodge* on purpose to lay the Cause before them, and to have their Advice; and if they cannot reconcile the Difference,

ference, they are to allow the *Grand Master* to discharge his *Deputy*, and chuse another immediately ; or the said *Grand Lodge* shall discharge the *Wardens*, and chuse others, that Harmony and Peace may be preserv'd.

XIX. If the *Grand Master* should abuse his Power, he shall be treated in a Way and Manner to be agreed upon ; because hitherto the *Grand Masters* have all behav'd themselves worthy of that honourable Office.

XX. The *Grand Master*, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges* about the Town during his *Mastership*.

XXI. If the *Grand Master* die during his *Mastership*, or by any other way should be render'd incapable of discharging his Office, the *Deputy*, or in his Absence, the Senior *Warden*, or in his Absence the Junior, or in his Absence any three present *Masters* of *Lodges* shall congregate the *Grand Lodge* immediately, to advise upon that Emergency, and to send two of their Number to invite the last *Grand Master* to resume his Office ; and if he refuse, then the next last, and so backward : But if no former *Grand Master* can be found, then the *Deputy* shall act as *Principal* until another is chosen ; or
if

if there be no *Deputy*, then the oldest *Master*.

XXII. The *Brethren* of all the *Lodges* in and about *Dublin*, shall meet at an *annual Communication*, and *Feast*, in some convenient Place, on St. *JOHN* the Baptist's Day. Provided

The Majority of the *Masters* and *Wardens*, with the *Grand Master*, his *Deputy* and *Wardens*, agree at the *Quarterly Communication*, or some time before St. *JOHN* the Baptist's Day, that there shall be a *Feast*, and a *General Communication* of all the *Brethren*: But if either the *Grand Master*, or the Majority of the *particular Masters* are against it, it must be dropt for that Time.

But whether there shall be a *Feast* or not, for all the *Brethren*, yet the *Grand Lodge* must meet in some convenient Place, annually on St. *JOHN*'s Day; or if it be *Sunday*, then on the next Day, in order every Year to chuse a new *Grand Master*, *Deputy* and *Wardens*.

XXIII. If it be agreed, that there shall be a *Grand Feast*, according to the ancient and laudable Custom of *Masons*, then the *Grand Wardens* shall have the Care of preparing the *Tickets* (seal'd with the *Grand Master's*

Master's seal) of disposing of the Tickets, of receiving Money for the Tickets, of buying Materials for the Feast, of finding a proper and convenient Place to feast in, and of every thing that concerns the Entertainment.

And the *Grand Master*, or Deputy, shall have Power to nominate and appoint a certain Number of Stewards, to act in concert with, and assist the *Grand Wardens*. All things relating to the Feast shall be decided by the Majority of Voices, except the *Grand Master*, or his Deputy, interpose by a particular Direction or Appointment.

XXIV. The *Wardens* and *Stewards* shall, in due time, wait upon the *Grand Master*, or his Deputy, for Directions and Orders about the Premises, or take it wholly on themselves, and Account for all the Money they receive or expend, to the *Grand Lodge*, after Dinner, or when the *Grand Lodge* shall think fit to receive their Accounts : And the *Grand Master* may, if he pleases, summon all the *Masters* and *Wardens*, to consult, in due time, about ordering the Grand Feast, or take it on himself altogether.

XXV. The *Masters* of *Lodges* shall appoint one from every *Lodge* to compose a
Committee,

Committee, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket; and shall have Power to discourse him, if they think fit, in order to admit or debar him, as they shall see Cause. Provided they send no Man away before they have acquainted all the *Brethren* within Doors with the Reasons thereof, to avoid Mistakes; that no true *Brother* may be debarr'd, nor a false *Brother*, or a *Pretender*, admitted. This *Committee* must meet early on St. *JOHN*'s Day at the Place appointed, before any Persons come with their Tickets.

XXVI. The *Grand Master* shall appoint two or more trusty *Brethren*, to be Door-keepers, who are to be early at the Place, for some good Reasons, and to be at the Command of the *Committee*.

XXVII. The *Grand Wardens*, or *Stewards* shall appoint beforehand such a Number of *Brethren* to serve at the Table, as they shall think proper; and may advise with the *Masters* and *Wardens* of *Lodges*, about the most proper Persons; for none are to serve that Day but *free* and *accepted Masons*, that the *Communication* may be free and harmonious.

XXVIII. All the Members of the *Grand Lodge* must be at the Place long before
Dinner,

Dinner, with the *Grand Master*, or his Deputy, at their Head, who shall retire, and form themselves, in order,

1. To receive any Appeals duly lodg'd, that the Appellant may be heard, and the Affair amicably decided before Dinner, if possible; but if it cannot, it must be delay'd till after the new *Grand Master* is elected, or refer'd to a particular *Committee*, that shall quietly adjust, and make Report to the next *Quarterly Communication*, that *Brotherly Love* may be preserv'd.

2. To prevent any Difference or Disgust which may be fear'd to arise that Day, that no Interruption may be given to the Harmony and Pleasure of the Grand Feast.

3. To consult about whatever concerns the Decency and Decorum of the *Grand Assembly*, and to prevent all Indecency and ill Manners, the *Assembly* being promiscuous.

4. To receive and consider of any good Motion, or important Affair, that shall be brought from the particular *Lodges*, by their Representatives, the *Masters* and *Wardens*.

XXIX. These things being discuss'd, all shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, to

F F

consult

consult amicably about electing a new *Grand Master*, or continue the present, if they have not done it before: And if they are unanimous for continuing the present *Grand Master*, his Worship shall be called in, and humbly desir'd to do the *Fraternity* the Honour of ruling them the Year ensuing; and after Dinner it will be known whether he accepts of it or not; for it should not be discover'd but by the Election itself.

XXX. Then the *Master*, *Wardens*, and *Brethren*, may converse as they please until Dinner is coming in, when every *Brother* shall take his Seat at the Table.

XXXI. Some time after Dinner the *Grand Lodge* is form'd, in the Presence of all the *Brethren*; but those who are not Members of it must not speak until desir'd and allow'd.

XXXII. If the last *Grand Master* has consented, before Dinner, to continue for the Year ensuing, then one of the *Grand Lodge*, deputed for that Purpose, shall represent to all the *Brethren* his Worship's good Government, &c. and turning to him, shall, in the Name of the *Grand Lodge*, humbly request him to do the *Fraternity* the great honour (if nobly born, if not the
great

great Kindness) of continuing to be their *Grand Master* for the Year ensuing. And his Worship declaring his Consent by a Bow or Speech, as he pleases, the said deputed Member of the *Grand Lodge* shall proclaim him *Grand Master*, and all the Members of the *Lodge* shall salute him in due Form. And all the *Brethren* shall, for a few Minutes, have leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. But if the *Masters* and *Wardens* have not, before Dinner, nor the Day before, desir'd the last *Grand Master* to continue another Year ; or if he, when desir'd, has not consented, then,

The last *Grand Master* shall nominate his Successor, who, if unanimously approv'd of by the *Grand Lodge*, and there present, shall be proclaim'd, saluted and congratulated the new *Grand Master*, and immediately install'd by the late *Grand Master*, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the new *Grand Master* shall be immediately chosen by *Ballot* ; the last *Grand Master*, and every *Master* and *Warden* writing his Man's Name ; and the Man whose Name the last *Grand Master* shall first take out, casually or by chance,

chance, shall be *Grand Master* for the Year ensuing ; and if present shall be proclaim'd, saluted and congratulated, as above, and forthwith install'd by the last *Grand Master*.

XXXV. The last *Grand Master*, thus continued, or the new *Grand Master*, thus install'd, shall next nominate and appoint his Deputy *Grand Master*, either the last, or a new one, who shall be also declar'd, saluted and congratulated.

The *Grand Master* shall also nominate the new *Grand Wardens* ; and if unanimously approv'd by the *Grand Lodge*, shall be declar'd, saluted and congratulated ; but if not, they shall be chosen by *Ballot*, as the *Grand Master*, and as the *Wardens* of private *Lodges* are also chosen when the Members do not agree to their *Master's* Nomination.

XXXVI. But if the *Brother* whom the present *Grand Master* shall nominate for his Successor, or whom the *Grand Lodge* shall chuse by *Ballot*, is absent, he cannot be proclaim'd the new *Grand Master*, unless the old *Grand Master*, or some of the *Grand Lodge*, can vouch, upon the Honour of a *Brother*, that the said Person, so nominated or chosen, will readily accept of the said Office ; then the late *Grand Master* shall

shall act as Proxy, and nominate the *Deputy* and *Wardens* in his Name, and in his Name receive the usual Honours and Congratulation.

XXXVII. Then the *Grand Master* shall allow any *Brother* to speak, or make any Motion for the Good of the *Fraternity*, directing his Discourse to his Worship, which shall immediately be consider'd and finish'd, or refer'd to the Consideration of the *Grand Lodge*, at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The *Grand Master*, or his Deputy, or some *Brother* appointed by him, shall harangue all the *Brethren*, and give them good Advice. And lastly, after some other Transactions, which must not be written in any Language, the *Brethren* may go away, or stay longer, as they please.

XXXIX. Every annual *Grand Lodge* has an inherent Power and Authority to make new *Regulations*, or to alter these for the real Benefit of this ancient *Fraternity*. Provided always, that the old *Land-Marks* be carefully preserv'd, and that such Alterations, and new *Regulations*, be propos'd and agreed to by the Majority of all the *Brethren* present.

The

*The Manner of Constituting a New
LODGE, according to the ancient
Usages of MASONS.*



NEW Lodge, for avoiding many Irregularities, should be solemnly constituted by the *Grand Master*, with his *Deputy* and *Wardens*; or in the *Grand Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him; or in case the *Deputy* is absent, the *Grand Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The *Candidates*, or the new *Master* and *Wardens*, being yet among the *Fellow-Crafts*, the *Grand Master* shall ask his *Deputy* if he has examin'd them, and finds the *Candidate Master* well skill'd in the *noble Science* and *Royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the Affirmative, he shall (by the *Grand Master's* Order) take the *Candidate* from among his *Fellows*, and present him to the *Grand Master*; saying, *Right worshipful Grand Master,*
the

the Brethren here desire to be form'd into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispers'd over the Face of the EARTH.

Then the *Grand Master*, placing the *Candidate* on his left Hand, having ask'd and obtain'd the unanimous Consent of all the *Brethren*, shall say, *I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it; not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c.* with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the *Deputy* shall rehearse the *Charges* of a *Master*, and the *Grand Master* shall ask the *Candidate*, saying, *Do you submit to these Charges, as Masters have done in all Ages?* And the *Candidate* signifying his cordial Submission thereunto, the *Grand Master* shall, by certain significant Ceremonies and ancient Usages, instal him, and present him with the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all together, but one after another; and after each of them, the *Grand Master*,

Master, or his *Deputy*, shall rehearse the short and pithy *Charge* that is fuitable to the Thing presented.

After this, the *Members* of this *new Lodge*, bowing all together to the *Grand Master*, shall return his *Worship* Thanks, and immediately do their *Homage* to their *new Master*, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

The *Deputy* and the *Grand Wardens*, and any other *Brethren* present, that are not Members of this *new Lodge*, shall next congratulate the *new Master* ; and he shall return his becoming Acknowledgments to the *Grand Master* first, and to the rest in their Order.

Then the *Grand Master* desires the *new Master* to enter immediately upon the Exercise of his Office, in chusing his *Wardens* : And the *new Master* calling forth two *Fellow-Crafts*, presents them to the *Grand Master* for his Approbation, and to the *new Lodge* for their Consent. And that being granted,

The senior or junior *Warden*, or some *Brother* for him, shall rehearse the *Charges* of *Wardens* ; and the *Candidates* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto. Up-

Upon which the *new Master*, presenting them with the *Instruments* of their *Office*, shall, in due Form, instal them in their proper places; and the *Brethren* of that *new Lodge* shall signify their Obedience to the *new Wardens* by the usual *Congratulation*.

And this *Lodge* being thus compleatly *constituted*, shall be register'd in the *Grand Master's Book*, and by his Order notify'd to the *other Lodges*.



The following was omitted to be reprinted on the last page of the 1723 edition of the Constitutions :—

To fill up this Page, it is thought not amiss to insert here a Paragraph from an old Record of *Masons*, viz. The *Company of Masons*, being otherwise termed FREE MASONS, of auncient Staunding and good Reckonning, by means of affable and kind Meetings diverse Tymes, and as a *loving Brotherhood* shewld use to doe, did frequent this *mutual Assembly* in the Tyme of King HENRY V. the 12th Year of his most gracious *Reign*. And the said Record describing a *Coat of Arms*, much the same with *That* of the LONDON COMPANY of *Freemen Masons*, it is generally believ'd that the said *Company* is descended of the ancient *Fraternity*; and that in former Times no Man was made *Free* of that *Company* until he was install'd in some *Lodge of Free and Accepted Masons*, as a necessary Qualification. But that laudable Practice seems to have been long in Diffuetude. The Brethren in foreign Parts have also discover'd that several noble and ancient *Societies* and *Orders* of Men have derived their *Charges* and *Regulations* from the *Free Masons*, (which are now the most ancient *Order* upon Earth) and perhaps were originally all Members too of the said ancient and worshopful *Fraternity*. But this will more fully appear in due time.

Vide page 82 of the original work, inserted at the end of
"The Warden's Song."



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